

# Religious Education

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# **TENTATIVE PROGRAM**

## **Annual Convention of The Religious Education Association**

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**DATE**—April 26-29, 1927.

**PLACE**—Chicago, Illinois.

**TOPIC**—The Educational Function of the State;  
The Educational Function of the Church.

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**Note:**

- (1) The two issues of the journal immediately preceding the convention will be devoted to source materials on the topic.

### **TUESDAY MORNING AND AFTERNOON (April 26)**

#### **Department Meetings**

- (1) Directors and ministers of religious education.
- (2) Weekday workers in religious education.
- (3) Teachers in colleges.  
Other groups (?)

### **TUESDAY EVENING**

#### **Our Two-Headed Educational System**

Opening session of the convention.

- I The Convention Purpose, by the General Secretary.
- II Presidential address, The Realization of Character Through Education.
- III Causes of Friction Between State and Church.
- IV The Problem Defined.  
Addresses II, III and IV will present the historical background of present day conditions, and will "break the problem wide open."

### **WEDNESDAY MORNING**

#### **The Present Status of Character Education**

- I What is the State Doing for Character Education, and What is it not Doing?
- II What is the Church Doing for Character Education, and What is it not Doing?
- III Discussion.

## **WEDNESDAY AFTERNOON**

### **The Conflict of Educational Ideals**

- I Why Churchmen Distrust Secular Education;
  - (a) The Roman Catholic View.
  - (b) Protestant Views.
  - (c) The Jewish View.
- II Why Schoolmen Distrust Church Education.
- III Discussion.

## **WEDNESDAY EVENING**

### **Typical Attempts at Cooperation**

- I A symposium, in which outstanding attempts at cooperation between church and state will be presented, endeavoring to answer the question: "In existing relations, what works well, and what does not?"
- II The Unfinished Task. An address interpretative of the materials presented in the symposium.

## **THURSDAY MORNING**

### **The Problem of Cooperation Between State and Church**

- I As a Schoolman Sees It: What Cooperation do Schoolmen Want from the Church?
- II As a Churchman Sees It: What Cooperation do Churchmen Want from the State?
- III Discussion.

## **THURSDAY AFTERNOON**

- I Business meeting.
- II Forum session. In view of existing conditions, what can we do about it?

## **THURSDAY EVENING**

### **Banquet at 6:30 o'clock, followed by discourses:**

- I Is State Education Moving Forward?
- II Is Religious Education Moving Forward?

## **FRIDAY MORNING AND AFTERNOON**

Conferences of those interested in problems of research in religious education, the program to be arranged by the Commission on Research.

## THE USE OF THE PROJECT PRINCIPLE IN TEACHING RELIGION

E. L. SHAVER\*

The Christian church, in extending its influence and perpetuating its own life, has used various means to produce in prospective members a vital experience of the meaning of the Christian life. In the generations immediately past, and to some extent at the present time, the process has been largely concerned with an appeal to the emotions. In fact, one can still recall revival meetings in which the convert who was considered to have the most enviable religious experience was the one whose ecstasy led him into a state of trance. This emotional emphasis is rapidly disappearing; in fact, it would seem that the most desirable religious experience in some localities is one entirely devoid of emotional glow. One must say it to the credit of those who fostered the appeal through the emotions that they were seeking to produce an experience which reached to the inner depth of life. The fact that the experience lost much of its apparent vitality because it was too exclusively emotional we must admit. But the sincere purpose to produce in the individual, adult or child, an experience which would result in effective Christian living is to be commended.

At the present time we seem to be on the crest of another wave, that of instruction. We are seeking to make Christians by an appeal to the intellect. In fact, the terms religious education and religious instruction are almost universally synonymous. To be sure, we have worship programs which are supposed to arouse the higher feelings, but, being crowded with discussion, with emphasis on technique, and subordinated to the all important "lesson" period, they lose a large portion of their potential effectiveness. One could give many evidences of our present faith in instruction as the almost exclusive way in which immature Christians are to be made into effectual citizens of the kingdom. Our curriculum is a series of textbooks containing bodies of information; our methods consist in "getting the truth over" into the mind of the student; our reliance is upon the lesson hour, whether it be on Sunday or in the newly discovered opportunity of the week-day; our new architecture lays great stress upon the classroom atmosphere; and there seems to be an increasing tendency to turn the training of our young over to professional character mentors instead of giving ourselves as older friends in true character-making fellowship.

All this is said, however, with the reservation that there have been forces at work to improve the instructional emphasis. One way is the endeavor to have the learner make an imaginary application of the truth or principle of the lesson to his own life. Through the use of stories supplementing the Bible account, the introduction of illustrative materials such as models, curios and the like, the use of pictures to make more vivid the facts of the lesson, and the witnessing of plays and pageants with their dramatic appeal, instruction on the catechetical level or of the textbook memorization type has been somewhat improved. Then, too, the socialized recitation and the discussion method have gone far to connect the theme of the lesson with the problems of the pupils and assist in transfer from classroom to daily

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life. But the process, in spite of all these improvements, is still one of intellectual approach.

Another type of procedure which has been introduced for the purpose of getting ideas to function in life and guarantee Christian conduct has been the use of expressional activities. The theory upon which these have been initiated is the familiar phrase, "no impression without expression." In general, these expressional activities are of three kinds. One kind consists of handwork. On its lowest level, handwork has been known as "busy" work and as such has had practically no value in church schools. On higher levels, handwork has taken the form of coloring verses and pictures, clay modeling, map making, dramatizing and the like. In all these activities the theory is, in most cases, that the physical activity of the hand and other portions of the body helps to make the idea a part of the whole life of the pupil and insures living in the way implied in the aim of the lesson. This has often reached absurd lengths. For example, one is teaching the lesson of Jesus and the woman who touched the hem of his garment; the handwork suggested is that of having the children take a square of cloth and with needle and thread sew a hem around the edges. Or in another case the lesson is treated of Jesus walking on the Sea of Galilee. The expressional activity is to have the children line up in a row, move their hands after the fashion of sailors rowing a boat and sing "Heave ho, my lads, heave ho."

At the present time another type of "expression" is also prominent. This is the use of the term as applying to the pupil's verbal testimony as to what he thinks about the various truths he has been taught. Those who use the term in this sense speak of the morning Sunday school as the time of "impression" and the young people's society as the "expressional" meeting. While one can discover obvious values in meetings in which freely offered testimony and discussion is abundant, it is plain that talking about the Christian life falls somewhat short of being complete expression of that life.

A third type of activity which has been introduced into the religious education program to assist in vitalizing instruction is the addition of a service program. In this we come much nearer an experience which reaches out and beyond the intellectual approach and affects the physical habits of the becoming Christian. Says Weigle: "The only true preparation for life is life itself; the only effective training for service is to serve. . . . In the moral and spiritual realm there is no genuine expression save that of deeds."<sup>1</sup> We must grant the effectiveness of a properly directed service program in any church school. One difficulty arises, however, when we try to correlate it with a program of instruction and worship and find an essential unity for the whole.

Thus it is seen that up to the present time religious education has failed to discover a procedure by which it could produce a religious experience on the Christian level which would at one and the same time affect the learner's entire life organism, intellect, emotions, and bodily reactions. Of this search for such an experience Coe said several years ago: "Anyone who has followed intelligently the struggles of the last quarter-century to develop pupil activity in the church school knows that there is the central problem of method in the teaching of religion, and that as yet this problem is only partly solved in either theory or practise. 'Home-work,' 'hand-work,' 'expressional

1. *The Pilgrim Training Course*, p. 163.

activities'—these familiar terms represent a genuine digging at the difficulty, but this digging has not reached the bottom. All of us are sure that the process that effectively educates is activity evoked in the pupil, but we do not know how to discover the activities that are most educative, or if they were discovered how to evoke them."<sup>1</sup> In this statement he suggested that the direction in which we are to find the solution of our problem lies in two factors, an experience which involves activity of body and heart as well as head, and one which the pupil will enter upon gladly because its point of departure is found in his natural interests.

It is to meet these difficulties, and a number of others at present facing religious educators, that the project principle of teaching is offered. While at first thought it may appear to be a new procedure, it has its roots far back in the experience of the race. The best teachers of all ages have used it to a greater or less extent. Jesus was a Master indeed at teaching of this character, as we shall point out later. The term "project" came into use in connection with laboratory work in science and agriculture about two decades ago. Since then, it has been taken over into other phases of education, its principles have been more clearly defined and a considerable body of experience with its use has been accumulated. It will be noted that we have spoken of it as the project *principle* rather than the project method. One reason for this is that it is not so much a competitive method in contrast to the various techniques of teaching now employed as it is the introduction of a somewhat revolutionary, and yet ancient, procedure, in the use of which all these other methods are usable and necessary. Again, it places much emphasis upon a number of other concepts which are receiving the support of modern educators so that it is a synthetic and all-inclusive approach to the learning process.

We shall begin our interpretation of project teaching by taking up its central concept, which as we have suggested, is the emphasis upon learning through purposeful activity. Children, young people, and even adults learn to live, not so much by discussing theoretical principles about life as by practicing living. We learn to do by doing; we learn to love by loving; we develop a Christian character by a series of experiences in the practise of the Way. We must not infer, however, that by the use of the term activity only *physical* action is meant. Rather, we think of the learner reacting as a unitary organism to the situation he faces. He is making certain physical reactions, but at the same time new ideas are coming to him and there are appropriate emotional responses.

May we first illustrate the principle by noting a few of the changes which have taken place in recent years in the teaching of the common school subjects. As we have said, the project idea was first used in science and agriculture. Likewise, most newer subjects, unhampered by traditional methods, have been taught in this manner. Witness the manual arts of wood-working, sewing and cooking; the commercial subjects—typing, bookkeeping and stenography. Take the case, however, of such a subject as learning to spell. We can remember lesson after lesson in spelling based on some central theme. Some times it was the use of a Latin or Greek root; the dictionary was thoroughly explored to discover all the possible words that were derivatives of that root, with scant regard to their use in the daily life of chil-

1. *Teaching Adolescents in the Church School* (Shaver), p. vii.

dren, or adults for that matter. Technical words, obsolete words, words used only occasionally in a lifetime, were all included. Spelling books were compiled upon categories of logic rather than psychology. The writer recalls to this day a lesson in spelling on "the crimes," in which the word m-a-y-h-e-m appeared. He has tested numerous audiences of Sunday school teachers and ministers and only here or there can we find individuals who know its meaning. But spelling is changing. The words which children and adults use most frequently and which are most commonly misspelled make up the lessons. Pupils often have their own individual lessons, drilling upon words which they have found difficult to master. Therefore, we have "spelling scales" and lists of "spelling demons" in place of the categorically arranged books of former days.

Or, take the subject of geography. In days past geography was a dry-as-dust subject, taught in question and answer fashion. How we labored to memorize names of oceans, bays, capes, capitals, rivers, and what not! But this has changed. The principles of man's relation to the earth upon which he lives are discovered by an examination of the geographical features of the pupil's own neighborhood. The subject is also made interesting and life-like in various ways. I recall that about two years ago, stepping into the street from my office, I ran squarely upon two urchins of foreign extraction with their hands full of colored folders. "Where did you get those?" I questioned with a guess as to their nature. "At the Tours office around the corner," they replied. "Going to take a trip to Europe in geography, aren't you?" I ventured. "Yes, sir!" And then, after a pause, as if reflecting, the older of the two said, "My father didn't have a chance to go to school until he was eighteen years old." What was in the lad's mind as a background to that statement? The fact that school was an interesting and enjoyable place to be and that he was going to make the most of his chance. This is borne out by the testimony of two truant officers who retired from the Boston school force some time ago. They told the "enquiring reporter" that children like to go to school these days and that parental ignorance and economic necessity were the major causes of truancy.

If we had time, we might speak of changes in the teaching of arithmetic, reading, grammar, and other subjects. But all these represent the public school at work upon the task of developing specific skills or knowledges in growing youth. In addition to the age-old cultural aim and the present vocational, or bread-and-butter, aim of the school, a new goal is being set up; namely, the citizenship or development-of-personality aim. The public school, for example, is more and more seeking to produce the good American citizen, the man who possesses the ideal American character. It is the school in this phase of its activity which gives us the largest insight into procedures which are adaptable to religious education.

The subject, if we may speak of it as a "subject," which is designed to do this, is civics. More and more Americanization, or character training in accord with American ideal, is being thought of as a by-product, but nevertheless the most important product of all teaching which goes on in the school. I recall an hour spent with Superintendent Wirt of the Gary schools several years ago. We began by talking about the work of the week-day schools of religion in his community. Our conversation shifted to the subject of citizenship training. He informed me that he had been criticised by certain

educators who held to the direct method of character education on the ground that he did not have enough courses on "How to be a Good American." He then proceeded to spread out before me the reports of the activities of the Gary schools; activities for adults as well as children; activities of a wide variety—athletics, dramatics, socials, classes, lectures, musical performances and many others—in all of which the pupil-participation element is strong. "Now," he said, "I believe that there is citizenship education in all of these. Wherever a new American comes in contact with an American of longer standing, Americanization takes place." This view represents, also, the attitude of that most interesting educator, Angelo Patri, and practically all leading schoolmasters of today.

Let us turn our attention, however, to civics as a single subject in the curriculum of the public school and note the changes which have taken place. In the early periods of the development of our schools there was no subject corresponding to what we now know as civics. Whatever citizenship values were obtained came through a study of American history. Then came a period when attention was paid to memorizing the constitution, or constitutions, federal and state, supplementing the study of history. Next it became a separate study and was dignified by having its own books and recitation periods, but still with emphasis placed upon memorization. Later came books in which the stress was laid not so much upon memory of articles and clauses as upon the explanatory text material. But today we are finding quite a new procedure, of which we shall give a typical example.

In a suburb of a large eastern city, the chairman of the city zoning commission wished a map of the city made for the use of the commission. This would cost, if prepared by adult surveyors, several hundred dollars. This chairman conceived the idea of having the high school civics class do the work. Both the class and the instructor were eager to take over the job and they set to work. They surveyed and recorded the various types of living quarters in the city, the stores and factories, the public buildings and parks, the garages, the barns, the chicken coops and the rabbit hutches. Even the gateman's shanty at the railroad crossing was not overlooked. Each of these was represented on the completed map by its appropriate colored sticker, cut in a certain fashion. The work was more accurate than that which adult professional surveyors would have produced. The children worked at the surveying outside school hours. They forgot the movies and their games; they even skipped their lunches; their parents could not get them to go to bed, so eager were they to carry out their project. They talked zoning everywhere; the business men heard them on the streets and the parents in the homes. The result was that they learned more facts, not only about zoning, but about all phases of civic life, than if they had been studying out of a book. They learned who the city officials were and whether they were good or bad; they learned about fire and police protection, about sanitation and health, about trade and industry, about elections and countless other facts and principles of American government. And they not only learned facts and principles, but they practised the art of living as good Americans, for were they not making a real contribution to the life of the community and doing, as they expressed it, "our duty to our city"?

This is but one illustration of the new approach to civic education. One could tell of Junior Red Cross societies, of safety clubs, of parliamentary meetings, of health pageants, of school gardens, of clean-up campaigns

and of civic tours. All these are expressions of the project idea as it applies to developing, through eager and active participation in worthwhile enterprises, not only a knowledge of essential facts, but definite and thoughtful habits of living as good citizens, with the whole experience suffused with the warm glow of patriotic devotion. Many educators have assured us that this is the only way to develop a desired character or its constituent elements. Says Dewey, "There is nothing in the nature of ideas *about* morality, of information *about* honesty, or purity, or kindliness, which automatically transmutes such ideas into good character or good conduct."<sup>1</sup> We have a similar statement from the late Dr. Gulick, the apostle of play—"Habits of conduct cannot be inculcated by right instruction. Right living is not transmitted by telling children to be honest and true and brave. It is developed in the individual as a phase of other activities and through the example of parents and other adults, working, playing and carrying on their social life together with the children."<sup>2</sup> Jane Addams gives us this statement, "If these young people who are subjected to varied religious instruction are also stirred to action, or rather, if the instruction is given validity because it is attached to conduct, then it may be comparatively easy to bring about certain social reforms so sorely needed in our industrial cities. We are at times obliged to admit, however, that both the school and the church have failed to perform this office, and are indicted by the young people themselves."<sup>3</sup>

We have already spoken of the fact that Jesus' training program was of a project character. An examination of his procedure in the training of the twelve, which we will all grant was his outstanding educational work, reveals methods quite different from our attempts at character education. Jesus had neither classrooms, nor books, nor equipment. He held no formal classes. He did not cover his material in any prearranged and logical order. He gave no memory work and set no examinations in our meaning of the term. But day after day, as he and his disciples passed along the highway or down the village street, they found people in need. Here the need was physical, here mental, here a matter of faith. While he applied himself to the renewing of life, his disciples looked on as observer-students in training. At first they assisted in the minor details; later they were given an opportunity to go out two by two to practise; finally they were given the entire task with the promise, "Greater things than these shall ye do." Often the day's experience included happenings of other types. At times it was a social event which they attended; at times it was the sight of a beautiful field of ripening grain, of children at play, or of laborers at work. But whatever happened became for Jesus the occasion for a lesson. No prearranged lectures, textbooks, or recitations kept him from using every experience as it occurred to teach some portion of the principles of his better way of life. He had, it is true, some great objectives, such as brotherhood, love of truth, respect for personality and reverence for the Father. It was through each day's life, however, that these were to be taught, not through books or words. He did talk to his disciples, but his words were interpretations of the experiences through which they were passing. We have taken these interpretations and tried to make them live by keeping them in their original setting. It is very doubtful whether Jesus, were he on earth today in the flesh, would use these

1. *The Moral Principles of Education*, p. 1.

2. *A Philosophy of Play*, p. 219.

3. *The Spirit of Youth and the City Streets*, p. 139.



experiences of two thousand years ago to illustrate the great principles of life. He would find in the countless activities and relationships of modern life sufficient material for educative experiences, by which he could make his principles plain to his followers.

Thus far, we have confined our attention to the concept which we have said is central in project teaching—namely, that of learning through purposeful activity. It is now our intention to take up three other qualifying factors which are determinative of good project teaching. As we do so, we shall endeavor to give a number of examples of religious education projects which have been carried on in church schools. Although these illustrations may be given to clarify the factor we are then discussing, it must be kept in mind that, to a greater or less extent, they are illustrative of all the factors involved in the project principle, and particularly the central idea of learning by doing.

The first of these factors is that of interest. The importance of this element, which Kilpatrick has called "wholehearted purpose," is scarcely secondary to that of activity itself. When the disciplinary theory of education was dominant, learning was thought to take place only to the degree to which the subject being studied was hard and disagreeable. Now we hold the reverse and say that real, purposeful effort will be put forth and the experience will be educative to the extent to which the learner finds in it the expression of his natural interests. If he can find it an outlet for his physical, mental and emotional energy, so that all else is forgotten and there is no need for threats of punishment or sugar-coated prizes to urge him on, then he has identified himself with the experience so intensively that it will always remain with him and act as a life-influencing lesson.

Let us take an illustration. In a certain vacation school, it was planned to have the pupils make furniture and equipment for the new parish house to be built the following year. In the course of the school, the boys made a variety of things, such as vases, offering baskets, tables, curtains, bulletin boards, and play equipment for the kindergarten. As the work progressed, "the difficulty arose, not in getting the groups to come for these sessions, but to prevent them from 'living' at the church day and night!" As one of the boys was sandpapering the bulletin board which was to be placed in the rear of the church, he was overheard to remark: "Say, it'll be great when I am a man and come walking into church to point to this board and say, 'I helped to make that, when I was a kid.'" And the girls sometimes cannot refrain from saying, as the offering is taken, "They are using *our* baskets." In this church both children and adults have come to appreciate their mutual contributions to its life. Such a project suggests that habits of church loyalty are not developed by intellectual or emotional appeals, but by a deeper experience in which all the energies of children can find wholehearted expression.

Interest in valentines was made the point of contact in a project carried out by a second-year primary class, which decided to send "A Message of Love to Mrs. . . . .," their superintendent. This message of love, they decided after discussion, should take the form of concrete deeds of service which they could perform for her. Each child contributed one, written on a heart-shaped piece of paper, and then all were bound together with red covers. The following are the messages in which they pledged themselves to be more helpful:

I will pay attention. Hughie.

I will not throw chairs around. Charles.

I will pick up scrap papers. Mildred.

I will not destroy material which others wish to use. Angie.

I will not poke or punch my neighbor during the worship hour.

Arthur.

I will try to be always on time Sunday morning. Ann.

I will try harder to learn the songs. Frank.

I will not be late. Annie.

I will remember to bring what I promised. Dickie.

I will try to bring a new member for my class. Mary.

I will close my eyes, bow my head, and keep silent during prayer.

Austin.

I will be a gentleman at all times. Robert.

I can and I will help with the singing. John.

I want to be of service to everyone. Helen.

While visiting an intermediate department two years ago, I came upon a box of marbles upon a table. My previous experience would have led me to conclude that here was a new form of rewarding the boys. Either they were to receive so many marbles for each Sunday attended or they were allowed to play with them after they had listened to the teacher for a covenanted length of time. But I knew that the character of this school was above such devices and asked for information. It appeared that some marbles had been sent to a missionary in India by chance in a previous Christmas box and the pleasure which the Indian boys derived from them was revealed in a return letter from the missionary's wife and an enclosed snapshot showing the boys at play with them. Accordingly, this class had set to work to gather several thousand marbles as a real gift of friendship. Undoubtedly there was a closer and more lasting bond of international goodwill formed through this project than through hours of discussion or impersonal gifts of money to missions. Would that tens of thousands of boys' classes were sharing marbles and other playthings with the boys of other lands that hatred and war might be done away with!

A second qualifying factor in project teaching is the nearness of the experience to everyday affairs. Projects, to be educative, should be found, if possible, in life itself; they should be typical cross-sections of life, of such a concrete and practical character that the learners can view them objectively and have the pride of actual accomplishment. To be sure, it is not always possible to have real situations with which to work and imaginary, but nevertheless true, portrayals of life are often substituted. It is surprising, however, how teachers are finding that the work of building the kingdom of God offers a rich source of practical activities in which their pupils can engage. Instead of thinking of education as a preparation for life and postponing real work until the child shall become thoroughly mature, we now are saying that his future growth will be assured to the extent to which he lives a helpful and serviceable life at each period of his development. He is thus to be an actual producer of Christian fellowship from the earliest years of childhood.

This fact is well recognized by such character training agencies as the Christian Associations and the Scout organizations. On every possible occasion they utilize the activities and needs of the community life as material for developing the habits they seek to set up. In the state of New Hampshire two years ago the assistance of boys belonging to these organizations



was enlisted in the fight upon the white pine blister rust. In the tornado which devastated Southern Illinois last year, Scouts took over the delivery of telegraph messages and other forms of service and did valiant work. In the last presidential election the Scout organization laid great stress upon the assistance which their members could render, as "participating citizens," by promoting registration and voting. Instances of this emphasis upon activities of a practical nature are legion and should act as an incentive to church school leaders.

We are finding similar constructive projects in progressive church schools. Last year the senior department of a Boston church decided to work out a Christmas pageant, which should be, not merely the rehearsal of the ideas of some prominent pageant writer, but their own creation. They began in the fall to write one with three episodes entitled "The Prince of Peace"—Episode I, In Old Testament Times; Episode II, The Birth of Jesus; and Episode III, In the Life of Today. The preparation of the material became the study activities of three classes, one studying Old Testament, one studying New Testament and the third studying the problems of modern social service, missions and international friendship. Their pageant was presented the Sunday evening before Christmas to their older friends as a message or sermon with the suggestion that it be treated as such, rather than as an exhibition to be applauded. Although it may not have been perfect from the standpoint of the dramatic critic, these young people received a real Christian experience in thus making a contribution of a creative nature to the program of their church.

Some years ago, a class of high school boys in a rural village more than a mile from a railroad station undertook the project of furnishing their church with a weekly calendar. The idea grew out of the fact that the superintendent gave the class an old hand power printing press to do with as they pleased. With two meetings a week, taking down and setting up forms, they gained not only an elementary knowledge of printing, a familiarity with hymns, quotations and scripture passages, and many an hour of wholesome recreation, all under the leadership of a Christian teacher, but they developed the very vivid consciousness of having a significant share in the ongoing life of the church.

A class of junior boys and girls began a study of the work of the American Missionary Association when they discovered that neither they nor their parents knew anything about this society. They corresponded with boards at headquarters, with the missionary schools and the individual scholars. They searched yearbooks, reports and magazines, sent presents to their new-found friends at Christmas. As the year advanced, they were asked to take over a mid-week service and tell the church members what they had found. Their program included short papers, explanation of prepared charts and posters, a dialogue and testimonies as to what the entire project had meant to the class. Among other things, their testimony stressed the fact that boys and girls in the church school could do worth while things for their church.

A third factor which is necessary for effective teaching of the project type is co-operative work. The socialized class of the public school has its counterpart in organized group activity in the church school. It is certainly highly Christian that the emphasis upon co-laboring as "many members in one body" should find expression in the teaching process of the church. This

spirit of co-operation should be evident not only in the relations between pupil and pupil, but between the teacher and the pupils and, as we have implied, between the class and other groups in the total church life, the community and the world. In the place of a learning process which viewed the individual scholar as an isolated unit, we must substitute a learning process in which the individual finds his best educational self-realization in the progress which is made by the groups, large and small, of which he is a member. We will give two illustrations.

A class of junior boys and girls, just before Thanksgiving, expressed a desire to sell things at the bazaar which their mothers were holding to earn money for the old peoples' home. The far-sighted teacher welcomed the idea, but gave it a somewhat different turn. She suggested that it might be nice for the class to pay a visit to the home and sing for the old people. Accordingly two Saturdays and a Sunday session intervening were spent in preparing the following program:

Introduction: "Why we have come to the Home."—F.

Hymn: "Come ye thankful people, come."

Prayer of Thanksgiving—written by C.

Our Hymn of Thanks: "We gather together to seek the Lord's blessing."

Psalm 100—memorized for use on this occasion.

"The Story of the First Thanksgiving"—a poem written by C. F.

Hymn: "America the Beautiful."

The poem was first prepared in prose form, but one of the girls was not satisfied and her poetic skill produced the final form. The children wrote the prayer, drilled themselves upon the psalm, practiced hymns, dressed lolly-pops (!) as favors, packed baskets of fruits, and prepared Thanksgiving cards with verses. Many were the evidences of the co-operative spirit. One boy was overheard to caution the others: "Count the lolly-pops. We want to have enough for them all. Don't want to miss any of the old people. It would be terrible if we have only seventy or sixty-nine and there are seventy-two old people. Terrible to be short two or three. Can't we have a few extras to be sure to have enough?" And again: "We ought to know that psalm better to repeat it without the book." So two of the boys went into a corner with their Bibles and drilled. At the Saturday lunch it was discovered that but one girl could say grace. The discussion led to an awakening of interest in this subject and a list of things they were thankful for was placed on the board. Following the happy experience of singing for the old people, they discussed the fact that they had felt very close to God in their service, searched their Bibles for passages appropriate to the idea and decided, at the suggestion of one of their own number, to make a prayer of thanks which each member of the class might use on Thanksgiving day in his own home.

Another project with a marked degree of group co-operation took place in a senior department of high school girls. The girls had decided to spend the year in making a series of story books, entitled "Heroines of Service," as reading matter for a school for colored children in the South. After studying a home mission textbook as a background, they set to work. In the course of the year, a number of unexpected sub-projects arose. They decided to have "a real live intellectual Negro" speak to them at their local girls' conference. When his church burned to the ground the very week of

the conference, they voted to outfit a girls' dressing room in the new building which was planned. They searched diligently and were finally successful in locating pretty colored dolls to send to their new friends at Christmas time. Then the main building of the southern school burned. "We'll have to do more than make scrapbooks now," said one of the girls with tears in her eyes. The entire girls' department was appealed to. Two plays were given and two hundred dollars were contributed toward the rebuilding of the school.

As commencement time approached, they discovered that a young colored girl, who had sung for them at their girls' conference, was to be the first girl of her race to graduate from their local high school. They learned that she wanted to go to college. After much discussion, they worked out this plan: They would raise three hundred dollars for the Sunday School Extension Society, ask them to employ this colored girl and have her conduct a Daily Vacation School in the church to which they had contributed the girls' dressing room. The girl would then be doing a real piece of service and be able to earn her way to college. With the aid of the junior and senior school boys' and girls' departments, they raised the money. On children's day came the fitting climax to the year's work. The colored girl told of the work of the Extension Society and, standing hand in hand with the daughter of the woman whom years ago her own mother had accompanied North as a maid, she received from her lips the commission of the school to go as their ambassador to the children of the city's slums. In this unforeseen by-project, they did not cease to send to the little colored children in the South the "Heroines of Service" scrapbooks. They contained the lives of some noble colored women, of Florence Nightingale, Harriet Beecher Stowe, Alice Freeman Palmer, of Ruth, Esther and Miriam, and many others. "What did you learn from this project?" one of the girls was asked. "So many things," came the enthusiastic reply, "but especially this—if colored girls only had a chance, there would be just as many great colored women as there are great white women—if not more!"

Before closing this discussion of the project principle, it may be well to summarize a few of the objections or difficulties which are met as well as the advantages which are gained by its use.

One of the common dangers which is frequently pointed out is that a project may be viewed and be carried on as if it were merely a physical activity. This has been the difficulty in much of our social service. It has become often an outlet for something to do that is new and interesting. It must not be so. A project must be so directed that it has not only physical activity values, but, as we tried to point out in the foregoing illustrations, values affecting the head and the heart.

There is a real danger of haphazard, opportunist teaching, which leaves the pupil with no well defined or organized knowledge. Good project teachers will see to it that not only is each project brought to a proper conclusion in this respect, but that a well rounded experience is the heritage of every child. There are numerous instances where classes of their own accord have asked for systematic study of the Bible, of church history, of codes of living and even of theological systems as projects of which they felt the need after catching a glimpse of their value in the course of project experiences of other types.

Many leaders fall into the temptation of having their pupils engage in

projects which are not on the Christian level. There are plenty of institutions engaged in *good* projects; the church should be in the vanguard of the community forces in the type of projects which it and its learning members are carrying on. Projects with the personal touch, emphasizing human values, projects of constructive justice and the highest social welfare, projects which cause the individual experiencer to have a deep personal consciousness of his responsibility, projects which are *reconstructing* society as well as remedying bad situations, projects requiring real Christian thinking and arousing true Christian emotions, these are highly desirable and the absence of these types is a valid criticism of the effectiveness of the project concept as a principle of Christian education.

The most common objection made is on the ground that our teachers are not trained to do this kind of teaching. Venturing the assertion that they can be and are being trained to do this higher type of teaching, it may be said in passing that its acceptance means that we must raise the quality of the teaching we have been doing in religious education, even as we are, without the slightest protest, insisting upon better and better trained teachers in our public and private schools. The history of all education shows that every new advance in method has demanded a corresponding elevation of the standard of teaching. The church should be the last institution to stand still, if it believes in the supremacy of the contribution which it has to offer the world.

In conclusion, we may refer again to some of the advantages which have been implied throughout our discussion. Project teaching gives the leader the distinct advantage of working *with* the pupil rather than against him, as has too often been the case in educational procedure. The point of departure is the spontaneous interest of the child, and this to a greater degree than ever before in teaching procedure. The processes of everyday life become one with the materials of education, thus representing a saving of time, money and effort, as well as doing away with a situation which frequently makes education appear to the child a strange and aimless procedure. Then, too, the growing Christian becomes an effectual ally of the church, contributing, not only to the actual work which must be done, but enlarging and renewing its ideals and fellowship. True project teaching reconciles the unfortunate dualism between the personal and social emphases in religion, for in one and the same experience of loving service, the child comes to find a personal consciousness of the Ideal Companionship and a breadth of sympathy with his fellow men. It likewise offers a common central core for activities of instruction, worship and service for which leaders are seeking a basis of correlation. Finally, in these days of standard, uniform, and externally imposed programs, it gives large freedom to the individual teacher and the local church. They thus have the opportunity, so frequently desired, of developing a program of religious education which is indigenous to local conditions and creeds and which is sufficiently flexible to respond readily to the changes which do come and must come as each church finds an ever larger meaning in the challenge to build the kingdom of God.

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# THE EMERGENCE OF THE PROJECT PRINCIPLE INTO THE FIELD OF RELIGIOUS EDUCATION

FRANK G. WARD\*

This paper seeks to show when and how the project idea found its way into the field of religious education, and also its relation to changes in theory and practice therein. The historical nature of the study forbids a close characterization of either term at the outset; definitions must await developments. In the mean time "project" or "project principle," "education" or "religious education" are terms which may be used to fit into the discussion as it goes on.

## I

It is safely within the present generation that the word "project" has come to have a technical usage in education. This is true in the fields of both general and religious education. Professor Stevenson<sup>1</sup> quotes F. E. Heald to show its use in agricultural courses,—a usage which became defined in about 1910. Since that time the word has been acquiring significance and definition in general education.

Religious education began to take over the word a few years later. A casual review of a monograph upon religious education published in 1916 fails to discover the use of the word "project," although the idea involved is implicit at several points. Neither do I find the word in the index, nor do I recall it in the text, of Professor Coe's volume,<sup>2</sup> published in 1917; but here again the principles embodied in the project peer out at one from page to page. In an article published in August, 1917, and entitled "*New Types of Class Teaching*,"<sup>3</sup> Miss Lavinia Tallman writes of "this project type of teaching" as one of the newer types of theory and method in trying to help boys and girls to live more worthily in society. Just at the time that the United States entered the world war the term "project" came out into the open in the field of religious education. Whether this was a coincidence or whether there was a causal relation remains to be considered later.

This fact, however, does not tell the whole story. Even though project as a technical term in education is of recent vogue, the idea which it involves is no new thing. Cubberly<sup>4</sup> gives prominence to experience as the teacher a century and more ago, during the time when our forefathers were called upon to subdue the wilderness and to make themselves homes in a new land. Agriculture, household industries, roadside smithies, chores, community pleasures,—these things and many others which bound families and neighborhoods together in close and permanent fashion, were shot full of projects which developed individual resourcefulness and also co-operation within the group. Schooling was by short terms, but the "knowledge never learned of schools" bulked

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1. *The Project Method of Teaching*, Macmillan, 1921, p. 40 ff.

2. *A Social Theory of Religious Education*, Scribners, 1917.

3. *Religious Education*, August, 1917, p. 271 ff.

4. E. P. Cubberly, *Changing Conceptions of Education*, Boston, 1909.



large and was the foundation of characters which gave strength to the new country. All this was of the project type, although the term was not used, nor was there much educational design on the part of those who had the responsibility for seeing that things were done.

Religious education up to the present century was largely a formal matter; instances of the project method appeared only sporadically, without a name, incidentally; and yet they were not without significance.

## II

How did the project principle find its way into religious education?

The answer to this question must wait for glimpses along the trail by which it came out into the open in popular education,—not that the two paths are parallel nor the time schedules the same; but the place where two ways meet gives a good view ahead.

When experience was the principal teacher and its undesigned education was wrought out in home industries of the farm and the wayside craft, the process was social in character. Each member of the family felt a proprietary interest in what was being done; tasks involved in the enterprise were varied enough for young and old to share in the work; it was purposeful and whole-hearted with a vengeance, for bread and butter depended upon it; and it certainly was carried through to its completion in its natural setting. The main thing that was lacking to give it prominence in the teaching world was the label "educational." The notion of education as life and of the school as a place where one really lived was developed a century later. In the meantime many of the values involved in the informal project-type of education had to suffer serious breakdown before their worth could be known and they could be reinstated as primary considerations in the educational process.

The factors which led to this breakdown were varied. As the major factor which maintained the education-by-experience process, with its project features, was the domestic industrial system, so the major factor in its breakdown was the industrial revolution, which began in the United States in the second decade of the last century and is still going on. The factory system, the growth of the large cities, migration and immigration are items in this change.<sup>5</sup> They have brought with them *many permanent advantages*,—and some passing losses, as will appear.

The offset to this breakdown of the pioneer type of education is found in the growth of the public school system, particularly as one may note it in the United States. Free schools, the introduction of the kindergarten, manual-training activities, the rapid expansion of the high school as the "people's university," the attention paid to vocational guidance and training, the endeavor not only to make the school a place to impart the rudiments of knowledge, but also to "introduce the child to modern life through simplified experiences," are steps which mark the progress of democracy in education and which lead up toward the project method as an element of increasing importance in the educational process. Stevenson<sup>6</sup> concludes his study of the project method of teaching as follows:

"The project as a unit of teaching . . . seems to help bridge

5. See Cubberly, *The History of Education*, Houghton Mifflin Co., 1920, p. 728.

6. J. A. Stevenson, *The Project Method of Teaching*, Macmillan, 1921, p. 278.

the gap between school tasks and tasks carried on outside the school . . . it provides for learning in its natural setting . . . aims to present problems not essentially different from those outside the school, and to develop the technique of carrying the act to completion."

Collings<sup>7</sup> shows how successful an experiment carried on for three years with a one room rural school in Missouri was in developing community enterprise, in creating civic habits and skills, and in securing a balanced fund of information to the student body. Kilpatrick<sup>8</sup> finds "the possibilities for building moral character in a regime of purposeful activity one of the strongest points in its favor." That we have not come very far in this direction in our school life is patent. Coe<sup>9</sup> finds by implication the real field where the project method is being used in connection with the school life in the extra-curricular activities:

"And why should the immersion of students in athletics and recreations, college publications, dramatics, and what not, be a mystery to us? These young persons have an urge to do things that employ their powers of initiative, judgment, and management."

Enough has been said about the use of the project in general education to warrant a definition and also two statements concerning it. The definition proposed is a compilation from Kilpatrick and Stevenson, namely,<sup>10</sup> "A project is a whole hearted purposeful activity proceeding in a social environment," and<sup>11</sup> "carried to completion in its natural setting." The two comments are these, namely, the project is still in the experimental stage; and, again, it still has a distinctively utilitarian bias.

How is the project principle finding its way into the field of religious education? The scattered organization of Sunday schools of a century ago for the education of poor children, whether among the plantations of the south or in the growing industrial centers of northern cities, was coordinate with the agitation for free schools which occupied the attention of far-seeing educators during the second quarter of the last century. But with the development of state schools, open to all, religious education was divorced from public education, and began to go its own way. The work of the American Sunday School Union became promotional at the expense of any educational advance; the uniform lessons which came in with the National Sunday School Convention of 1872 set the pace for Protestant Sunday schools for the rest of that century. A great extension work was done, the value of which in the religious development of the country must not be underestimated; but religious education of any searching kind was at a standstill in the Sunday school enterprise. It could hardly be otherwise in the light of the dominant religious psychology that carried with it up to within a generation ago<sup>12</sup>

"the very common impression . . . that nothing is to be done for the religious character of children till they are old enough to form religious judgments, put forth religious choices, take the

7. E. Collings, *An Experiment with a Project Curriculum*, Macmillan, 1923.

8. W. H. Kilpatrick, *The Project Method*, Teachers College Bulletin, 1918, p. 13.

9. G. A. Coe, *What Ails our Youth*, Scribners, 1925, p. 27.

10. Kilpatrick, *ibid.*, p. 4.

11. Stevenson, *ibid.*, p. 43.

12. Horace Bushnell, *Christian Nurture*, Scribners, 1914, p. 228.



meaning of the Christian truths, and perceive what is in them as related to the wants of sin, consciously felt and reflected on."

Such an estimate of human nature certainly left little room for the individual outlook, initiative, and heartiness which the project calls for.

The Sunday-school enterprise, whether of the uniform lesson order or of the catechetical type, showed scarcely a trace of anything bordering on the "learning by doing" principle up to twenty-five years ago.

The negative statement, however, is not the whole of the story. Clouds on the horizon, and they were larger than a man's hand, began to portend in the eighties and nineties a new day in religious education apart from and in addition to the Sunday school. When the Reverend Francis E. Clarke started a Young People's Society of Christian Endeavor in his church in Portland, Maine, he started a far-reaching movement in religious education. It opened the way for hearty religious activity on the part of youth. When Mr. Moody invited groups of college men to come together for a ten days' summer conference hard by his home in Northfield, Massachusetts, in 1886, there began to be released a youth movement which was the fore-runner of much that is current today under that title, in relation to religious life in this country. It was in the eighties that Dr. Starbuck began to agitate the question of "the empirical study of the growth of religious consciousness." A decade of scientific research resulted in his volume,<sup>13</sup> published in 1900. This was ground "broken in a new place," and was a way-mark for much that was to follow in the next twenty-five years. It helped to "bring compromise and conciliation into the long standing feud of Science and Religion." Without it the principles implied in religion and development, religion as discovery, religion and individual initiative, as well as other principles involved in the project could not have found place in religious education. Hard upon the heels of Starbuck's study appeared Professor Coe's volume,<sup>14</sup> another case study of the religious life, which brought to the fore the place of action and of the will in religious experience. The old barriers to a study of religious nature outside of and beyond scripture texts were breaking down.

We come now to ask about the first decade of the present century and its bearing upon our main inquiry about the emergence of the project into the field of religious education. The pronouncement that was prophetic of the pioneer work of these ten years may be found in the call for the first convention of the Religious Education Association, a section of which reads as follows:<sup>15</sup>

"That the Sunday school . . . should be made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral, and spiritual growth of the individual."

Genetic psychology was in the saddle and "the child in the midst" became the slogan for advocates of graded instruction instead of uniform lessons. This was a half way house which it took a dozen years to reach. The idea of religious *development* gained a permanent foot-

13. E. D. Starbuck, *The Psychology of Religion*, Scribners, 1900, p. ix.

14. G. A. Coe, *The Spiritual Life*, Eaton and Mains, 1900.

15. Proceedings of the First Convention of the Religious Education Association, 1903, p. 318.

hold in religious circles, which was simply a realization of Bushnell's fiat of half a century before<sup>16</sup> "that the child is to grow up a Christian, and never know himself as being otherwise." But this was only a *half-way* house, and the child easily became only a laboratory specimen instead of a human being. Still, great progress was made during these ten years. Instead of decrying the slow onward movement of religious education during this generation one may well pause before the breakup of traditions of religious education that are centuries old, in as many years.

If one asks for a catch-word from the Bible to mark the next step beyond "the child in the midst" it might well be "the child in the market place." The clinic gives way to real life and the isolated individual to groups of boys and girls sharing in normal activities of life. Social interests as a governing principle in religious education were coming to be shared in a slow and amiable fashion with genetic interests, but with a speed that was almost imperceptible and with a zeal that was mainly academic.

And then came the war. We have not begun as yet to realize how upsetting it is destined to be to religion and to principles of religious education. Some things are apparent, however, and a few of them may be cited to show their bearing upon the project principle in religious education. In the first instance, the new place that the word democracy is having in our vocabulary has its revolutionary influence upon religious education. "A divine-human democracy cannot grow up through educative processes that have in their nostrils the breath of autocracy" writes Professor Coe.<sup>17</sup> The child has a right to share in the deliberations of home and school up to the limit of his capacities and to be a responsible workman with others in enterprises that they can carry on in common. The parent and teacher cease to be dictators; they are helping the child to discover for himself the meaning and the tasks of life. Such is the relationship that the project calls for between leader and group,—a relationship that has been pointed up in a vigorous fashion with the emphasis that has come upon the idea of democracy during the last ten years. As this point is being carried over into religious education it gives the individual a chance to look upon religion as a discovery and not merely as a revealed system; religion is still in the making and for the individual it involves a project of the first order.

Again, it is of interest to note the change of emphasis in the major religious issues of the day before the interdenominational agencies for Christian service. Miss Case<sup>18</sup> lists twenty-four such agencies and analyzes their interests to see where the emphasis rests. International and interracial relations, the educational process (mainly research), the reconstruction of society, social welfare, Jesus, the church, the political state—these are the issues that are coming to the fore and are replacing discussion in regard to the Bible and the creeds. These issues are in the main great projects in themselves; they do not admit of dogmatizing; they do call for wide investigation, and of a kind in which youth may

16. *Christian Nurture*, p. 10.

17. Coe, *Social Theory of Religious Education*, p. viii.

18. A. T. Case, *Liberal Christianity and Religious Education*, Macmillan, 1924.

participate. The serious lack in the light of this demand for a forward-looking, adventuring, discovering type of project education is the fact that churches are not equipped to meet it either in respect to curriculum outlines and sources or in respect to competent religious leaders for such enterprises. This is a lack that can not be corrected overnight. It will take years to do it. The way is open for competent teachers of any school who have a group of alert, interested students to break loose from cut-and-dried courses and to plunge into the heart of modern religious education, and so help to solve the great problem which confronts us.

### III

In a final paragraph we may bring out some of the changes in emphasis that are taking place in theory and practice in religious education as they are being brought out into relief by the project idea.

1. Religious education is becoming Christian education in the broad use of the term, as it is concerned with the whole range of life and its activities carried on in the spirit of Jesus. This is leading to increased co-operation between religious and public school education.

2. The Bible becomes a source book rather than a text book for religious education, as its wealth of religious experience may be brought to bear upon real situations in Christian living today, where the major emphasis rests.

3. Religious progress is marked by discovery and experience rather than by conformity and assent.

4. While religion does not cease to "be a matter of deliverance for the sick-minded," it is becoming as never before "a matter of development for the healthy-minded."

5. Religious education becomes a social matter of the democratic type, where within the range of experience pupil and teacher share "the privilege of leading and being led."

6. Worship becomes a quest as well as a confession, and all life becomes an object of reverence, as every project takes on moral worth.

7. Life takes on its eternal values as it becomes the outstanding project of a whole-hearted, purposeful activity being carried to its completion.

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## THE ORIGIN OF PROJECTS

EMERSON O. BRADSHAW\*

In the presidential campaign of 1908 William Jennings Bryan said, and the saying was repeated until it became a campaign slogan, "Let the people rule." By "the people" he meant those over twenty-one years of age; and at that time the slogan meant, for the most part, men. This kink in democracy has been straightened out somewhat since that time, women have been enfranchised, and now help to rule.

We have not yet achieved real democracy. Children and youth, for the most part, still live under an autocratic regime. They are subject

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to authority of political organizations, educational systems and church institutions. They have little or no voice or vote in building programs under which they work. These are conceived, developed and executed by the adult mind—handed down, so to speak, to youth.

The project principle in education and religious education would change this. It would change the role of parent and teacher completely. From dictators they would become cooperators. The project principle would enfranchise childhood and youth. They would become active participants in situations that pertain to real life.

The teacher, according to this point of view, becomes "leader, chairman, chief interlocutor, coach, umpire, toastmaster, authority, judge, sympathetic listener, chief performer, examiner, guide or friend as occasion may require. Which will be appropriate can only partly be foreseen. . . . A prearranged pattern by which to conduct the recitation will seldom be found to fit. . . . The teacher will anticipate but will not arbitrarily determine what the next move of the pupils will be."<sup>1</sup> In the words of Kilpatrick, "The teacher's success—if we believe in democracy—will consist in gradually eliminating himself or herself from the success of the procedure." Or as Shaver puts it: "The teacher disappears from the center of the stage as progress is made. His method will have less of forcing and the pupil will contribute more, the relations will become more democratic throughout the group."<sup>2</sup>

Arbitrary rule, whether of teacher, parent, or state over children and youth, will cease if we adopt the project principle and follow where it leads. We are coming to see wisdom in the profound words of Jesus: "O Father, Lord of heaven and earth, Thou didst hide these things from the wise and understanding and didst reveal them unto babes." The same truth stated in modern language would be somewhat as follows: "It is astonishing how little use schools have made of children's aspirations to grow up. Astonishing, too, in our slowness to perceive how often the very simplicity and unconventionality of the child's mind enables it to go straight to the heart of large problems. When pupils once get in the way of talking it over with school authorities, not only will schools become a mutual project of children and adults, but indefinite improvement will follow. Why indeed should not pupils have some part in staff meetings? What a satire upon our education in and for democracy is the college faculty meeting in which the students, many of them possessing the franchise of the state, have no part or lot."

"Is there, indeed, any form of social control that ought to be completely held from school children? Will not the road upon which the project principle has started us lead at last to pupil participation in government, in the same way, though not the same degree, that their parents and teachers participate?"<sup>3</sup>

The same principle will apply to democratization of church and church school. Arbitrariness in religion is a sin as gross as arbitrariness in politics or public education. In the church we are supposed to

1. "The Role of the Teacher in the Project Method," *Journal of Educational Method*, December, 1922, page 159.

2. *The Project Principle in Religious Education*, page 146.

3. Coe, *Law and Freedom in the School*, pages 66, 70.

have a "household of faith." It is, in a very real sense, a family affair. It should be much easier to consult children in the church than in the state. Here, as in the family, we deal with a more informal group. "In most (church) schools the more vital and educative experiences are not democratically shared. Almost every phase of church school life gives us examples. It is a rare occasion when we find scholars represented upon the boards that decide the important problems of local school administration. And who ever heard of scholars being elected to represent the school in the official board of the church or at an interdenominational Sunday school conference? For the most part the selection of worship themes, the planning of programs, and their execution are in the hands of the adults, and the result is far from satisfactory. How frequently the money of the children is voted away at meetings where only adults are present! These same adults also have made the budget. . . . Their picnics, their ball games, their good times, are planned and given to them by their patronizing elders, for the children ought to be rewarded for attending so faithfully. . . ."

Turn to life situations of the family for further light. How much more happily, agreeably and interestedly do children enter into family projects and plans which they have had a part in initiating and outlining. They have been taken into account in real life situations of the home. Arbitrary rule in the best families has gone. This does not mean that if we talk matters over with children we make prigs of them, or that we assign to them the role of "little men" or "little women." We permit them, as children, to share in the vital enterprises of the home. Such a principle does not make them adults before their time, but rather educates them, fits them for the role of adulthood later on. We need not fear to trust children. Take them into confidence and they make the most stalwart and loyal of friends. Invite them to participate in the plans of life, and instead of having two warring camps in home or school there will be cooperation. In this cooperative planning and working, the wise teacher or parent will discover the basis for project teaching.

If the guiding principle in teaching is the project principle, it may also be said that the natural method employed by the developing child is the project. "Human life is project life." In real life there are no "lessons" to learn. The idea back of "lessons" is far more artificial than the living projects of daily conduct. In fact, the class-room itself is artificial. Nowhere else do children sit for given periods facing a teacher and take orders from her. Even the seats are in rows and fastened to the floor. How unlike "real life" all of this is. That is life which represents the child in a more normal atmosphere, exploring objects with his hands and eyes according to his nature and immediate personal interest. "His insistent questions; his climbing, his running away, doing something to see what will happen; his fondness for making things, and his pride in his products; his desire to have a part in the doings of his elders; his impulse to accumulate, sort, classify things; his efforts to master animals, other children, and adults; his emulation of skill and prowess—

4. Shaver, *op. cit.*, page 159.



this is a partial indication of how the sap of human nature constantly thrusts out project buds."

The project principle in teaching, therefore, is based upon the "project impulse" which is native to all. Take any lesson, any exercise, and give it the turn of a project in which children share and note the difference in attitude toward it, and the zest with which they enter into it. There was a worship service in a vacation school last summer, of the children, by the children and for the children. It was their very own. Every member of the group entered into every hymn, every response and every reading. The teacher was the leader, but he was simply as one of the worshippers. While he stood before them it was as if he were one among them. He trusted their childish spontaneities as Jesus trusted the simple, childlike responses of his disciples, and he found his project there.

Project teaching is a genuine effort to tie up teaching with real life. This tendency is very much in evidence in public education. It is gaining ground in religious education. Children and youth in school live a kind of group life together. Project teaching capitalizes this class-room experience and undertakes to make it harmonize with life at its best. It is not an effort to teach materials codified in textbooks—materials that have been divided and subdivided into daily lessons. It is an effort to find a center of gravity, a phase of life itself, and to draw into the circle of a given project (so called) materials from anywhere and everywhere that will vitalize the life experience which we propose to bring about. It is in this process that projects arise.

There are also projects of the "middlemen," those who assemble standardized projects for the less experienced of us. We sometimes fear that the very close attention which is necessary to develop an original project may defeat itself. Anything which sets a barrier between teacher and child, or which comes to be a thing apart, becomes purposeless and defeats the very intent of project teaching. While project teaching at its best leads directly to life and away from "educational middlemen," as Shaver calls them, we must beware of counterfeit projects. Better keep the product of the "middlemen." There is at least a measure of culture in their output that is missing from many a loose-jointed, purposeless "project" in evidence.

A true project develops from life—the life of the child. But the child is not a miniature, present day adult, and adult made projects seldom fit. Shall we really democratize educational procedure?—especially *religious* education?

Religious education is far more than a matter of method or even of understanding a principle supposed to be scientifically correct. We all refer to the Great Teacher when discussing these subjects. We say he exhibits perfectly the project principle in teaching religion. His teaching methods were as perfect as his moral life. His conduct squared perfectly with the ideals which he taught. His every word and act was motivated by a purpose as deep and as true as life itself. He told the world about the "abundant life" and made it more conscious of God because he could not help doing so, due to the religious zeal which

burned deep in his own soul, and the personal but balanced experience which caused him to say, "I and the Father are one."

Shaver describes the situation in these words: "This completeness and unity of experience can be illustrated in no better way than by an examination of the method of Jesus himself. Instead of setting up a formal school with class-rooms, regular meeting hours, and note-taking material, and then lecturing, drilling, and holding examinations, he went on with his task of building the Kingdom. He chose twelve that they might be with him, associates in the great enterprise. As they went about with him they saw him do whatever love prompted. At first their part was small. They passed the bread and fish, they cared for the physical details. But they 'observed' the way Jesus worked. Then they were sent out to try 'two by two.' Finally he gave to them the entire responsibility of carrying on the work which he laid down. Their lessons, their ideas, were gained in connection with real, first-hand experiences into which they were led because they were his associates. He talked to them, of course. But it was always about reality, about life; in most cases it had to do with an experience through which they were passing. No formal definitions or logically arranged system of ethics were left to be memorized. He suggested a prayer when they asked for it. It was not words which he wanted them to learn; it was rather a way of life. He planned that they should get the complete experience. It took him several years; even then they were not thoroughly habituated to it. One failed entirely. Another grasped some time later the idea that all peoples were alike in the sight of the Father. How much we could learn about character-development methods if we studied the simple but effective means used by the 'Word, who became flesh and dwelt among us!' It was what he did day after day that taught the disciples. The words he used were spoken to clarify and enlarge upon the experience they were having."<sup>6</sup>

"Please stop fighting" was the cogent message of a first grade class to the representatives at the Washington Conference on Limitation of Armaments. It was initiated by the children and their names were printed under it. Its very simplicity and directness made it far more meaningful and impressive than many another resolution written from the more complicated and frequently more compromising point of view of the adult.

The project principle requires an awareness on the part of the parent or teacher that the subject-matter curriculum did not necessitate. By the latter method the attention is constantly riveted to the subject in hand, while the project principle demands that the teacher ever look for life situations that will make possible the "joint willing" that is truly educative to the child. Here true projects are born. There are many high moments in the class-room as well as the home when we can well afford to shift from the routine of a given moment to cause an immediate experience to register for good.

A little child had gone around the block alone. Upon returning she said she saw a policeman coming behind her, and hurried to get home before he caught up with her. The alert mother seized upon the

6. Shaver, *op. cit.*, pages 51-2.



precious moment that might have passed unnoticed and explained how it is the business of a police officer to protect little girls, that if she were away from home and could not find the way back he would be the very one to go to for help. "The police officer is a big friend to the little girl." These life situations arise with such frequency that all the fundamental law of morality and religion may be taught as a matter of course along the way of ordinary life. The same opportunity is ever before the teacher in the church school. Such "project" moments constantly arise.

Someone has written of the little girl who came into the house after a delightful time playing in the newly fallen snow. "Mother," she said, "do you know what I feel like doing? I just feel like thanking the Heavenly Father for the snow." This furnished the occasion for an appropriate little worship service, void of all formality, but full of life and truth, and attached to a life experience such as would tend to make a lasting impression for good. The true "mother-teacher" capitalized a high moment and two wills were fused into one in a project situation where religious education was made possible.

## IDEALISM, MECHANISM, AND THE PROJECT PRINCIPLE

WALTER ALBION SQUIRES\*

Two antagonistic philosophical principles contend for the supreme place in man's interpretation of the universe. Their contention has been centuries long. The names which have been given to these contending principles have changed as the center of the controversy has shifted from one phase to another of the vast problem with which it is concerned. At times the controversy has been primarily ontological; it has been concerned with the nature of reality and the substantial character of the universe. At such times one party to the controversy has maintained that, in the ultimate analysis, there is but one reality in the universe, and that reality is matter. We have called this interpretation Materialism. The other party to the controversy has insisted that there are spiritual realities as well as material realities in the universe. We have called this interpretation Spiritualism.

At other times the controversy has been theological in character. It has centered about the conception of a personal Deity as the First Cause and Creator of the universe. We have called those who argued for the existence of a personal Deity, Theists; and their interpretation Theism; while we have called their opponents, Atheists; and their interpretation, Atheism.

At the present time this centuries-old controversy is no longer ontological, nor is it primarily theological, though it has really lost nothing of its significance for either ontology or theology. It is today psychological. It has to do with the nature of consciousness and the sources of human conduct. There are the idealistic psychologists who believe in the reality and efficiency of consciousness, who maintain that the pur-

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positive choices of the individual must be taken into account in the interpretation of human conduct. Opposed to the idealistic psychologists are the mechanistic psychologists who deny, or are inclined to discredit, the place of consciousness in the determination of conduct. They explain human behaviour in terms of mechanism, and profess to find no need for conceiving of a self which possesses powers of purposive choice.

Because this historical controversy is today psychological in character it centers in education; and because it still has to do fundamentally with the existence of a Supreme Being and our relations to him, it is more central in religious education than it is in secular education. Just at present the chief problems in religious education are connected with the project principle, therefore this ancient controversy appears anew within the educational circles of the church and it centers in and around the project method of teaching. Whether they are aware of it or not, teachers of religion are pretty sure to be forming allegiances to either idealistic or mechanistic psychology when they form their conceptions as to the project method of teaching and determine upon the place this method shall have in their program. What is of still more importance is the fact that in forming these allegiances the teacher is lining up with one side or the other in that conflict of philosophical interpretations which stretches backward across the centuries. As things now stand, and as the project principle is now commonly interpreted, the teacher who adopts the project method in a large way can hardly avoid an allegiance with mechanistic psychology and with the philosophical systems which are the predecessors and supporters of that particular type of psychology. I do not mean to imply that the project principle is necessarily mechanistic, but there is a relationship there which needs close analysis. Project teaching fits into mechanistic theories of conduct as teaching of the conventional kind does not. Propagandists for project teaching have put forth claims for it which seem to some of us to be extravagant. They have likewise uttered some sweeping negations as to long-established educational methods. Are these claims and these negations based on valid interpretations of the project principle, or are they due to certain philosophical theories which have attached themselves to project teaching and its promotion? In order to formulate a reliable answer to this question we must first consider another question, namely, "What is the project principle?"

A principle is "a comprehensive law or doctrine from which others are derived or on which others are founded." (Webster.) Kilpatrick has defined the project method as "the use of the purposeful act in the educative process."<sup>1</sup> The project principle is therefore a psychological law the presence of which is manifested by the fact that we learn when we are purposefully active. Kilpatrick conceives of "purposeful activity" in a wide sense. It may be intellectual or emotional rather than physical. He says that learning French verbs or listening to a story may be educational projects for the pupil. Thus broadly defined the

1. Kilpatrick, *The Project Method*, *Teachers College Bulletin*, Tenth Series, No. 3.

project principle can hardly be distinguished from interest. The principle is therefore not really new. For a generation, at least, educators have set a high value on interest as an element of great importance in the educative process. Those who have been taught that interest on the part of the pupil is well-nigh indispensable to efficient teaching will have no quarrel with the project principle as thus interpreted.

From what has been said it is evident that the project principle of teaching is perfectly compatible with the principles of educational idealism. (By educational idealism I mean the belief that ideas emotionalized became conduct-controlling ideals.) That a child may listen to a story or enter into an experience of worship and thus develop ideals which will be permanent and conduct-controlling is the very thing the educational idealist is contending for. A larger place for the project principle would probably be immensely helpful to religious education of the idealistic type. We have had too much dry and uninteresting presentation of religious information,—not too much religious information, but too much of this particular kind. A program of religious education which makes experience in Christian living central is quite in harmony with the principles of idealistic education. If the project principle is a psychological law which works mechanically, the educator can make use of the mechanism to attain idealistic ends, just as he uses the mechanism of memory to gain for the pupil values which lie far above "mere memorization."

For the idealistic educator, however, the project principle is one of many educational principles. It may be the most important one, but there are others. It is by no means entitled to the sweeping universality sometimes attributed to it. Here is the point where the idealistic educator and the mechanistic educator begin to part company. The idealistic educator believes that we learn through experiences into which we do not enter purposefully. The mechanistic educator is apt to give the project principle such importance that his educational philosophy verges toward some sort of determinism. He is prone to discredit all other educational laws in his emphasis on the one law in which he is so much interested.

The most important distinctions between the idealistic educator and the mechanistic educator do not have their origin in the project principle at all, but in certain theories and philosophies which have attached themselves to the project movement and which are riding into wide acceptance on the crest of the project enthusiasm of today. It is not the project principle that endangers religious education at the present time. Indeed, the larger use of the principle in the teaching of religion is to be ardently desired. But there are certain perversions and exaggerations of the principle, certain adjuncts of it, which are formulated by enemies of the Christian religion, and of all religion for that matter. Mechanistic, materialistic, and atheistic philosophies have attached themselves to the present day conception of the project principle, claiming to be fundamental elements of it, and seizing upon every success of the project method as a validation of theories they have never been able to maintain in open discussion with philosophy of a different type. Extravagant claims for the project method, and

especially the sweeping denials as to the efficiency of any other type of teaching, do not arise from anything inherent in the project principle itself. They arise out of those parasitic theories and philosophies which have assumed a sort of proprietorship over project teaching. One of the major tasks of our day is the freeing of the project principle from its unholy associations, so that it may assume its rightful place in the promotion of a genuine religion which is practically identical with historical Christianity. There is absolutely nothing in the project principle which justifies, or even suggests, the sweeping movements for the dissolution of the Christian religion which today are advancing under the project banner.

Let me take as an illustration of what I have been trying to express the present day tendency to discredit the conduct-controlling power of ideals. We have here one of the basic disagreements between the idealistic educator and the mechanistic educator. The idealist maintains that an idea emotionalized becomes an ideal and that it thus becomes a factor in the determination of conduct. The mechanistic educator calls such emotionalized ideas "empty abstractions" and denies that they have any influence over conduct. He talks of brain paths and "bonds" which are established through the reactions to experiences and seems to think that the experience of a pupil in emotionalizing an ideal is no experience. He declares that the only way to teach honesty is to give the pupil an opportunity to act honestly, thus, it seems to me, giving no adequate place to the antecedents of honest actions, namely, the motives, attitudes, and sensings which have been built up previous to the moment of choice and which largely determine what the choice shall be.

Now what we are after here is the fact that this difference in the conception of the idealist and the conception of the mechanist as to the place of ideals in the determination of conduct is not due to the fact that the idealist disregards the project principle while the mechanist thinks in harmony with it. The project principle has nothing to do with their differences of opinion. The idealist thinks as he does because he believes in the efficiency of consciousness. He conceives of the reality of that which has been called the ego, or the self. This self has the power of purposive choice. Enlightened by suitable information and trained in emotional responses of approval for the good and the true, the self makes a worthy choice. The mechanistic educator, on the other hand, has been taught in the behaviorist psychology. He thinks of mechanical reactions to nervous stimuli and not of consciousness as the explanation of conduct.

The difference between the idealist and the mechanist is due to a difference in their fundamental philosophy of life. The idealist is a spiritualist. He believes that mind has power over matter. The mechanist belongs to the school of materialists. He attempts to explain the universe on the basis of impersonal law. He does not admit the existence of spiritual forces in the universe and professes to find no need for any such hypothesis. He belongs to a school which denies the existence of a soul and which discredits consciousness or disbelieves alto-

gether in its existence. Again I say that the profound differences between the idealist and the mechanist are not due to anything in the project principle. They can both believe in that and use it. The differences are due to fundamental differences in their philosophical conceptions concerning the constitution of the universe.

Because the differences between the idealist and the mechanist are so fundamental, the issue of the controversy between them is so momentous. If their differences arose out of their respective attitudes toward the project principle, these differences would be comparatively superficial, mere matters of methods, but such is decidedly not the situation. The idealist is right in feeling that everything of value in his religion is jeopardized by the mechanistic interpretation of life which he is opposing. Give mechanism the full right of way in the education of children and faith in a personal God will likely be dissolved. Mechanism has done this for others, in all likelihood it will do it for children too. Give mechanism the right of way and faith in personal immortality will be in danger of evaporating. The leading mechanists of the country either profess disbelief in the immortality of the individual or maintain an agnostic attitude toward that conception. Train children in the schools dominated by this sort of attitude and they will probably become like their teachers.

An exaggeration of the project principle which amounts to its practical perversion is seen in what may be called the situationist theory of education. It is maintained that only definite decisions in the presence of concrete situations have any educational value. This theory is rather plainly intimated in the following statement by Professor Bower:<sup>2</sup> "The question is sharply raised whether it is possible to teach morality and religion apart from the actual situations in which one is called upon to live his life morally and religiously. From the point of view of the present discussion the answer is an emphatic negative. If morality and religion are to be taught effectively, that is, so that they will function in the conscious and purposive direction of experience from within, they must be taught as an integral part of the responses that are made to day-by-day actual, concrete and typical situations that life presents to the learner, with the relations, functions, and responsibilities that they involve."

An educator of the situationist school will seek to lead pupils into situations demanding moral choices and will plan to give them immediate aid in making such decisions. Educators of this school base their theory on the claim that any educational procedure which fails to develop habits of right choosing in the pupil is a failure. But this is equivalent to saying that an educational procedure which does not educate is unworthy of the name; a self-evident proposition; a begging of the question and an argument in a circle. The assertion does not define the position of the situationist educator. What he really assumes is that every act of choice is determined solely by previous acts of choice. His theory is mechanistic even though he may not know it. He excludes from any share in motivation the knowledge content of the pupil's mind,

2. *The Curriculum of Religious Education*, p. 55.



his attitudes, his emotional responses except in cases where such knowledge, attitudes and emotions are definitely associated with some previous choice. This narrow conception of motivation does not spring out of the project principle. It comes forth directly from the philosophical interpretations of life and conduct characteristic of a group of American psychologists of whom Doctor John Dewey is a leader. Doctor Dewey conceives of human life as the adjustment of an animal organism to its physical and social environment; and denies that it is anything more.<sup>3</sup>

Ever since Kilpatrick published the Teachers College Bulletin which in a way marked the genesis of the project movement in education, the project method has been more or less identified with the Annoyer-Satisfier Theory of Thorndike. In his book entitled *The Project Principle in Religious Education*, Mr. Shaver has a chapter entitled "What is the Project Principle?" The whole chapter is practically a setting forth of the Annoyer-Satisfier Theory of Thorndike with its formal statements of the laws of learning. Is the project principle, then, just another way of stating Thorndike's theory? I maintain that it is not. The project principle consists of a broad psychological law; the law which is made manifest when we learn through purposeful activity. Thorndike's theory is a narrow interpretation of purpose. It maintains that in the last analysis people make purposeful choices in harmony with their previous satisfactions and annoyances. It gives to a tendency which, in a measure, is characteristic of mankind, a universality which it cannot rightly claim; and makes that tendency mechanically determinative of conduct. The Thorndike theory is tainted with mechanism, whereas the project principle is not so tainted.

The Annoyer-Satisfier Theory has gained an influence in education which is astonishing. Public school education in its higher circles is shot full of it. It is coming more and more into vogue in religious education. One recent writer has declared that a mother loves her child because, in the end, it pays to love it; and he goes on to say that if it did not pay to love the child the mother would soon cease to love it.<sup>4</sup> Ideals are declared to be desired character traits; and the satisfactions gained by ideals attained together with the annoyances arising from their violation or non-attainment are made the most potent factors in the highest types of human conduct. Children are believed to make their choices in the light of previous annoyances and satisfactions and with an eye to those which are likely to occur in the future. The religious educative process should be child-centered, therefore it should manipulate wisely these annoyers and satisfiers and thus bring the child to the desired standards of conduct.

All this, I maintain, is fundamentally wrong. It is out of harmony with the genius of the Christian religion. Altruism is not sublimated egoism. People do not act unselfishly because consciously, or unconsciously, or subconsciously they are aware that such actions bring them personal satisfactions. If they did the actions would not be unselfish,

3. *Creative Intelligence*, pages 36, 37.

4. *Charters, The Teaching of Ideals*, page 133.

neither would they result in those deep satisfactions which follow the unselfish act as a glad surprise. A mother who really loves her child receives immeasurable compensations, but she does not love her child in order to gain these compensations. Ideals are not desired character traits. No one truly pursues an idea because of what the possession of the ideal will cause him to become. In the true devotion to an ideal the self drops out of sight. Religion at its best is self-forgetting, self-sacrificing devotion to the service of man and the glory of God.

The Annoyer-Satisfier Theory has been drawn too largely from biological sources. It has grown out of the study of the amoeba and the paramoecium rather than out of the analysis of human motives at their best. Its sweeping claims to universality can be maintained only in the blindness born of a psychology essentially mechanistic. As a working basis for religious education it is peculiarly unfit, and the attempt to use it in such a way would result in immense mischief.

The swift advance of the project method of teaching is dragging into the schools of the church certain other philosophical systems which are incompatible with the Christian religion as it has heretofore been understood. There is nothing in the project principle itself to undermine the great fundamental doctrines of the Christian church, but there is something in the adjuncts of the project method which is doing this very thing. There is a narrow empiricism which insists that all knowledge is the result of experience. It is justly called narrow because of its definition of experience. With adherents of this school experience is a term which covers the whole of the physical and psychical life of the individual. They seem to assume that the experience of the race and of certain gifted individuals of the race cannot be handed on as knowledge to on-coming generations. There is no transfer of truth through testimony and evidence. Experience to result in knowledge must be narrowly personal. One cannot tell religious truths to children and youth in such a way that the grasping of these truths will be for them a knowledge-giving and character-forming experience. Hence the revolt against "telling" in certain religious educational circles. Now, it is this narrow and mechanistic empirical philosophy and not the project principle that brings much so-called project teaching into conflict with historical Christianity. For two thousand years the Christian religion has professed to have a gospel message for the world. It has made progress through telling certain things which its followers believed to be true. It has maintained that faith in the gospel message and personal acceptance of its ideals are the gateway into that type of living which the Christian religion is able to bestow. Empiricism discredits this historical interpretation of Christian salvation. It denies to the Christian religion a gospel message and insists that the Christian religion is only an on-going program of social experimentation. Empiricism is the foe of faith. Eliminate faith from the Christian religion and what is left will not be the Christian religion.

Closely allied to this empirical philosophy is pragmatic philosophy. Pragmatism is of various kinds, but the type I have in mind maintains that even the truth which is learned through individual experience is a



relative thing. It is true for the individual who experiences it as true, but it is not necessarily true for other individuals. Moreover, it is true for the individuals only so long as it works. Much project teaching of today is an attempt to transplant the Christian religion from the soil of fundamental beliefs where it has grown to its present-day proportions over into a soil of empirical logic and narrow empirical philosophy. Again I say there is nothing in the project principle to justify or even suggest the undertaking of such a profound transformation. The motives which impel men to the attempt do not arise out of the project principle; they arise out of systems of philosophy which create a conception of the universe radically different from the conception heretofore underlying the Christian religion.

Let us see what the proposed transplanting of the Christian religion implies. It means first of all an abandonment of the Bible as in any sense an authoritative source of religious knowledge. These underlying philosophies and not the project principle are eliminating the Bible from church schools where the project method is in vogue. It is not a matter of abandoning the belief in a verbally-inspired and rigidly infallible Bible that is here involved. That would not be so serious. No matter how studiously empiricists and pragmatists may ignore the fact, their position involves the abandonment of faith in Jesus as an inspired and infallible teacher. If these philosophies are true, there is nothing final in the Christian religion because there could have been nothing final in the life and teachings of its founder. The project method of teaching is being promoted in the schools of the church as the modern, progressive, and scientific type of education. It may be that it is, but any success it may attain will establish no credentials for the sinister philosophies which are maintaining a parasitic relationship to it. Let them come out in the open and stand on their own ground and the results of such an open conflict with the essentially Christian philosophy of life may be expected to be what it has always been from the days of Celsus to the day of Voltaire and Tom Paine.

I am fully aware of the negative character of what I have been saying. However, some severe negations seem necessary in order to free the project principle from the entanglements with which it is now encumbered. Once set free and made available for an educational program that is spiritual, idealistic, and theistic it will become a potent factor in a better educational program than the world has ever seen. But left to its present situation as an instrument for the propagation of an agnostic and mechanistic materialism it bids fair to become a factor of no negligible importance in the threatened dissolution of the Christian religion and of other religions as well.

A right use of the project principle by the idealistic educator will make experience in Christian living central in the religious educational program. I mean experience in Christian living in its widest sense, not in the narrow sense to which the categories of mechanistic psychology confine it. For the idealistic educator experience in Christian living is as truly expressed in right choices as it is in the conceptions of the mechanistic educator, but it is vastly more than that. It is the expe-

rience of worship in which there is a mystical reality, a touch of the human spirit with the spirit of a personal God and not merely "a personal-social self-realization." It is the experience of knowing, grasping truth, thinking, as well as acting and choosing. It is the experience of faith in the Unseen, of trust in the Infinite Friend, of a hope in the immortal life which is a conviction and a knowing. The project principle is wide enough and large enough to relate itself to the whole of human experience, even the experience of the Christian believer and mystic; but negative philosophies which cling to it and claim it as their very own make it narrow and small.

## THE PROJECT PRINCIPLE FROM THE STANDPOINT OF THE CURRICULUM

WILLIAM CLAYTON BOWER\*

Ordinarily it is quite easy for one to think of the project as falling entirely within the field of method, and it is probably quite generally so considered. This viewpoint is the natural, if not inevitable, result of our inherited concept of education. According to this older view, education consisted, for the most part if not wholly, of the transmission of the inherited racial experience to the learner. As a body of accumulated and systematized historical subject-matter the racial experience could be thought of quite independently of any other factor in the educative process. Equally so, method, as a procedure in the most effective transmission of subject-matter, could be thought of as an entirely separate factor in the educative process. From the point of view of this conception of the educative process the learner was a passive recipient of those bodies of knowledge which the teacher, as the representative of adult society, thought it best for the oncoming generation to know. Consequently, method, in the older traditions of education, was an affair of the teacher who occupied the active center of the educative process.

Under the influence of the more modern trends in theory and practice, education is coming to be thought of in an entirely different way. We are coming to think of it as the conscious process by which the mature members of society assist the immature members in making an intelligent and effective adjustment to the various aspects of the world in which they are living, material, social, and spiritual. From this point of view the experience of the learner is undergoing continuous, intelligent, and purposive reconstruction under the influence of the highest values which the race has produced in the process of human living. Increasingly educators are coming to see that in this process the traditional values of society, in the interest of a growing and enriching experience, should themselves undergo reconstruction as a result of the fresh criticism and evaluation which the renewed experience of each generation is capable of bringing to them. Thus it turns out that in educating its immature members society itself should undergo education

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through the reconstruction of its inherited social experience. In this way, the more deeply one gets into it, the more clearly it appears that education is a complex and fundamental social process, a creative function through which society not only initiates its young into the continuing values and purposes of the race, but thereby reconstructs its own ideas, customs and purposes. In such a view the active center of education shifts. While, because education is a social function, society must take the initiative in setting up and directing the educative process, the actual process of learning begins and ends in the active experience of the learner. Under this conception it is no longer possible to think of the curriculum and method as separable, but rather as interrelated and interdependent factors of the learning process.

When education is viewed as the conscious and purposive reconstruction of personal and social experience, one's conception of the nature of the curriculum is profoundly modified. It is obvious that if the process of education consists of the *reconstruction* of experience, the *content* of the curriculum consists of those experiences that are involved in the entire range of the relations and functions of normal human living. This range must include family life, civic functions, social activities in the narrower sense, the processes involved in industrial and economic life, the relations involved in the understanding and control of material forces through science, and, to press the specification no further, such group relations as are involved in racial, national, cultural, and religious adjustments. "Subject-matter" takes on at once an entirely different meaning. It can no longer be identified with that accumulated racial experience of the past that for the most part subsumes under the term "knowledge." Subject-matter, in this view, consists of all the elements of content that enter into experience undergoing interpretation and control. To put it somewhat differently, the curriculum consists of the actual personal and social experience that is undergoing reconstruction.

When one turns from this general statement of the curriculum in terms of personal and social experience to particular and concrete experiences that are undergoing reconstruction, they yield to analysis more readily and it is then possible to specify quite definitely what elements constitute the curriculum. Under this analysis three elements of the curriculum immediately appear. *First*, the analysis of the experience itself for its constituent factors and outcomes. Reconstruction of experience involves some form of control of the experience. The first step in control is an understanding of the factors involved in the situation out of which the experience emerges. Most situations are complex, involving several factors, some of which are relevant to the antecedents and outcomes of that aspect of the experience that has a bearing upon the present purpose. Control rests upon the ability of the learner to seize upon those factors that are relevant and therefore important, and to neglect those factors that are irrelevant and therefore unimportant. *Second*, the past experience of the learner. In dealing with similar experiences in the past the learner has acquired certain funds of knowledge, certain attitudes and certain habits in the form of skills. These come forward in the mind of the learner as factors in enabling him to interpret the present experience and to bring it under his control.

*Third*, historical subject-matter, or the accumulated racial experience. It should never be forgotten that at one time every fragment of this accumulated and systematized body of knowledge, viewpoints, ideals, and ways of doing things emerged as meaning out of an immediate experience through which persons or groups were passing and thereafter served as an organizing center for further meanings yielded by subsequent similar experiences. That, and that only, is the reason why this historical subject-matter has value in the interpretation and direction of present experience. As such it is capable of throwing light upon the present experience, of offering suggestions as to where to look for antecedents, and of suggesting what consequences to expect. In this way historical subject-matter widens the otherwise too narrow range of personal or group experience and places at the disposal of persons and groups the rich resources of knowledge and skills that the race has acquired in dealing with similar situations through a long and enriching experience. In the older conception of the curriculum it was this historical subject-matter that was thought of as exclusively constituting the content of the curriculum. Under the more recent conception, historical subject-matter takes its place in a co-ordinate position with the analysis of the present situation and with the past experience of the learner.

In the same way, when education is viewed as the purposive reconstruction of personal and social experience, one's conception of method is equally profoundly modified. Method now becomes a conscious procedure in dealing effectively with experience in such a way as to secure its reconstruction in accordance with the conscious purposes of the learner and with the highest values and purposes of society.

When one takes this point of view, method assumes a two-fold aspect. On the one hand, it is a mastery of the technique on the part of the learner by which he brings his own experience under intelligent and purposive control. On the other hand, it is a mastery of the technique of *guidance* by which the teacher assists the learner in bringing his own experience under control. These two techniques are entirely different things. Clearly, the emphasis shifts to the process by which the active, dynamic learner masters his own experience. To this supreme function of method the method of the teacher is subordinate. In proportion as the guidance of the teacher is effective the time will come when the learner will have secured such mastery of the process of reconstruction that he can direct his own experience without further guidance. It is the glory of the teacher that guidance should decrease while the skill of the learner increases to the point that he may safely dispense with the counsel of his adviser.

From this point of view, clearly two factors determine the method of the learner. One is the way in which knowledge emerges from experience in the form of meanings. The other is the way in which these acquired meanings re-enter experience as factors of control. Increasingly the educator is coming to feel that vital, dynamic knowledge must root deeply in experience. As has been suggested above, all knowledge was in its beginnings a meaning that has been rendered permanent, stable and useable by becoming attached to a symbol. But knowledge that ends merely by being a meaning fails of its highest

function. Knowledge is essentially dynamic. Whatever its value as an end in itself may be, the highest function of knowledge is realized only when it reenters experience as a factor of control. Herein lies one of the fundamental criticisms that may be brought against much of traditional education. Its primary objective has been to arrive at meanings—"complete concepts," as its literature would put it; whereas the acquisition of clear and complete concepts is only the first half of the learning process, and, if a difference were to be noted, the less important half. Up to this point education is essentially backward-looking, static. It is only when concepts are put to work in the further ordering of experience that education becomes dynamic and creative. At this level it becomes man's most dependable instrument for securing improvement.

On the contrary, the method of the teacher, who must be thoroughly familiar with both of these processes just described, will be determined by the way in which assistance and counsel can most effectively be placed at the disposal of the learner. By stimulation and suggestion he will help the learner to arrive at clear and accurate interpretations of his experience and get these meanings attached to the proper symbols so that they will be readily at his command. He will see that the learner feels and understands his problems, does not overlook important elements in the situation, searches for all possible outcomes, learns where to locate relevant source material in the experience of the race and how to use it profitably, and will encourage him in seeing through to completion the outcomes in conduct that he has chosen.

Learning is, therefore, essentially an experiment. This does not mean that learning is to come through the crude trial and error method—through fumbling the situation, but by thinking through the situation in the light of dependable knowledge, foresight of outcomes, deliberate choice in view of the supreme values which the learner shares with society, and then by testing out the outcome. This seems to be something like what the Great Teacher had in mind when He laid down as the fundamental principle in learning the Christian way of life that if one would *will* to *do* the teaching he would know whether or not it was valid.

There is another way of putting this whole matter. Since the content and method of the learning process are not only inseparable but are in reality only different aspects of the same process of bringing experience under purposive control, it would be quite possible to expand the term "curriculum" so as to include both these aspects of the learning process. We might then speak of "curriculum content" and of "curriculum procedure." Such a terminology would go far in aiding us in ridding ourselves of the unfortunate dualism that separates content and method in the learning process, an increasingly unuseable left-over from traditional forms of educational theory and practice.

It is implied in all that has been suggested above, that learning must do more than originate in experience; it must eventuate in outcomes in the form of desirable conduct. The primary objective of religious education is that of assisting the learner in building up his outcomes in particular and concrete situations in such a way that he



may be relied upon to react consistently and dependably in the characteristic situations involved in human living. Modern psychology no longer justifies the educator in assuming that through some hypothesized process of mental transfer there will be a carry-over of control from one situation to another independently of now quite well defined conditions, any more than it justifies him in assuming that ideas implanted in the mind will evoke action. Such a carry-over from one situation to another will come as the result of a process of generalization by which the meaning of one experience is abstracted from its concrete setting and is made available in other similar experiences. Psychologists are quite well agreed that the conditions of transfer seem to be that there must be an overlapping of content and procedure and that the idea involved must be lifted clearly into consciousness. By such a process of generalization, supplemented by organized attitudes and the formation of habits, it is possible to build up dependable modes of responding to situations that may be relied upon to stabilize the outcomes of conduct in the essential human situations.

It will be noted, however, that the emphasis is here placed upon desirable outcomes as the end-points of experience rather than upon a list of abstract virtues that society judges it necessary to impose upon the immature members of society. The assumptions of the two viewpoints are essentially different. The one begins by listing traits that society has inherited from the past and proceeds by searching for suitable experiences as instruments through which these virtues may be "taught." The other assumes that the learner should have some part in determining what the outcomes shall be and that the final decision should be the result of a co-operative enterprise of thinking and evaluating on the part of society as represented by the teacher and of the learner. In this view the passing generation, as representing the values of the past, and the learner, as representing the point at which the race pushes out its frontiers into new and fresh experience, *share* responsibility in determining outcomes. This gives room not only for placing at the disposal of the young the values and purposes by which the race has lived in the past, but it also makes room for the fresh evaluation of inherited ideas, customs, and institutions by the on-coming generation, the basic condition of all improvement. It assumes that God who is continuously renewing the life of the race is also renewing and creating values at the point where experience begins afresh with the rise of each new generation. Fresh evaluation of inherited modes of thought and action by no means implies that these inherited modes of thought and action are to be discarded; it does, however, mean that they should be tested over and over again as the complex conditions of life change and thus validated as the structural patterns of desirable human conduct. All of which is to say that, as was suggested above, *in and through the act of educating its young society should be educating itself*. It most emphatically means that religious education ought not to be satisfied until it has led to social, moral and spiritual outcomes that will characterize personal conduct as Christian and until it eventuates in associated motives, attitudes and modes of conduct that will render the whole of social living a moral, social and spiritual fact—a condition which the Great Teacher visualized as the Kingdom of God.



Moreover, this view prefers to think in terms of outcome rather than virtues for the reason that, as experience is constituted, abstract traits appear to be too simple an explanation of the outcomes of most situations. As a matter of fact, experience is extremely complex and the outcomes of conduct, especially of those forms of conduct that most radically affect the course of human life, consist of a complex of inter-related and interdependent traits.

Now these are the ends that, in general, the project principle seeks to further through a more vital and effective education. At its best, it seeks to relate learning to an active and purposeful experience. Through the pursuit of a unit of purposeful activity the project seeks not only to derive ideas from experience but also to put ideas at work in the intelligent furthering of experience in the direction of fruitful and worthwhile outcomes. For this reason the project seeks to mediate content and procedure. In the successful furthering of a unit of experience through the project curriculum content and curriculum procedure are inseparable; they are simply different aspects of the same process of bringing an experience under control.

In this discussion the project is thought of as a principle rather than as a method. It will doubtless be well if for some time to come the project can continue to be thought of in this broader and more open way. At best, as far as it has thus far been worked out, the project approach is an experiment. One of its chief attendant dangers is that which besets all procedures that begin as vital approaches—the inevitable tendency to become formalized. The problem of mediating content and procedure, or perhaps better, of integrating them, is extremely complex and difficult. It has by no means been solved, not even by the project in its present form. But as far as educational engineering has felt its way into the unexplored areas opened up by the newer movements in education the project is without doubt the best tentative instrument for the guidance of the learning process that has been devised. These first beginnings justify the hope that as it experiments with its technique and perhaps uncovers other fruitful approaches, it may itself prove to be, or at least to suggest, a useful instrument in bringing under conscious and purposive control area after area of personal and social experience until the conduct of the whole of life according to Christian ideals and purposes shall become the major enterprise of religious education. At least, so far as we can now see, as the deeper problems of religious education are faced, it is only in some such way that the religious educator can hope to give the sense of reality to religious ideas and attitudes and make them effective in the actual conduct of life.

## CHARACTER-BUILDING AND THE NEW CURRICULUM

FRANKLIN BOBBITT\*

The old curriculum aimed at stores of knowledge and a few valuable technical skills; but not directly at behavior. Except as the latter helped or hindered the processes of storage and drill, it was a matter of little or no educational interest. The new curriculum exactly reverses these valuations. It aims at behavior, and the roots of behavior, defining the latter term to include all of the activities, subjective and objective, which constitute human living.

Naturally it aims only at the activities involved in *high-grade* human living. It takes for granted that civilization at its best is a system of human activities at their best; that education is to induct the younger generation into the performance of these activities; that one is inducted by currently and consistently practicing the activities; and that this practice needs to be a continuous twenty-four-hour affair, seven days in the week. Civilization does not stop when school for the day is dismissed. If one is to be fully educated, the activities of high-grade living will continue uninterrupted upon the same level. To keep them going on thus, and all the time, is what the school is for.

The older curriculum was constructed without any particular relation to character building, except as the latter was a more or less extraneous feature merely added to the rest; and then, except here and there, neglected. In quite reverse fashion, the newer curriculum, as it defines one's character as simply the substance of *all* that one does, aims at nothing but character-building—in its manifold aspects.

Education is coming to see that life is not to be prepared for: it is to be lived. It is to be lived wholesomely and abundantly, vigorously and fruitfully, in the ever-moving present. It is to be lived thus fully and rightly at each age-level, whether child or youth or adult. The momentum of high-grade living each day tends to continue the same high-grade living in the next day. A continuous wholesome living this year tends to continue behavior of the same type through next year. To live "the good life," as Bertrand Russell phrases it, is to prepare one to continue the good life. Thus preparation for life is a by-product of life itself.

The usual school day consists of some five or six hours. During at least 18 hours each day, the child or youth is largely or even mainly responsible for carrying on his affairs for himself as an individual. Whatever he does, and whenever and wherever he may do it, we are agreed that he ought to do it well, his age and native ability considered. The school, therefore, during its five or six hours per day should so operate as to assist him to do everything well during the 18 hours each day when he is out of school. Its basic task is to project its influence outward, and to create such a momentum of high-grade living that it carries through the entire twenty-four hours.

A week consists of 168 hours. During this time, a pupil is in school some 25 or 30 hours. This is about one hour in every six. Our educational

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task is so to shape the one hour for child or youth that the pattern of his behavior thus developed will be held to during the other five hours.

A year consists of almost 9,000 hours. During this time, a pupil spends in school approximately 1,000 hours. This is about one hour in every nine. Our responsibility is so to shape the child's life during the one hour that he will hold to the same high patterns of conduct of every kind during the other eight hours when he is not in school.

Reversing the direction of our view, a pupil during his school year is out of school eight hours of every nine. The momentum to high-grade living gained during the one hour must be pretty potent if it is always to carry through the intervening eight hours.

A normal life-time of three-score years and ten embraces approximately 600,000 hours. One who graduates from the high school under usual conditions has spent in school during his twelve years approximately 12,000 hours. This is 2 per cent of the hours which comprise a normal life-time. This 2 per cent of the hours is to be so employed as to lift and to hold the other 98 per cent of one's hours to the level of wholesome civilized living. This strategic 2 per cent must be exceedingly effective if it is to provide a momentum of high-grade living that will carry fifty times as far.

We are having to restate our conception of the school's "preparation for life." We are coming to see that it is not to be preparation for some vague imperfectly conceived distant future. In general this is definitely to prepare for nothing at all, since that distant future is so completely an unknown quantity. But one's life this evening after school, this week-end, or this vacation on which one is entering, is a foreseen and anticipated reality. For this he can definitely plan and the school can help him to plan and to carry through his plans. The life that is to be prepared for is the ever-moving present. But this is a continuity which constitutes the whole of life. Hold the present behavior high, always hold it high, and the future as it is reached is fully cared for.

High-grade living in the present has a *momentum* which projects itself forward into and through the future. Let the moving present be always a high present, and the future is automatically prepared for. The momentum of current wholesome living is the preparation for a continuance of this type of living.

Except in this sense of momentum, it scarcely seems that life can be prepared for. It can only be lived. But fortunately, living it properly provides the momentum which continues it on the same level. Living it in proper ways impels it forward along the lines desired by education; and nothing else will do so. Preparation for life is thus a by-product of life itself.

Are we then in no wise concerned with the distant future years of child or youth? We are concerned. Life exists as a 70-year continuum of activities. Rightly to understand what constitutes for a person a high quality of activities at any age, one must view the entire continuum of the individual's life from birth to death. One must see what constitutes civilized living at every point, rightly to see what is desirable in the present. Education will therefore look to the future of an individual by way of getting certain information relative to how he is to comport himself in the present; and by way of accomplishing its real task of holding high his present activities. It looks to the future, not for the sake of preparing for

that future but for the sake of so guiding the present that both present and future will be of good type.

The current activities of high-grade living twenty-four hours a day, and seven days a week *are* the curriculum. For convenience, economy, and effectiveness some of them will be provided for at the school. But in the nature of the case most of them must be performed elsewhere. The school must therefore *project* its influence and guidance outward through the hours when child and youth are not in school.

Education thus has a double task. On the one hand it is to provide, to condition, and to guide activities of many wholesome kinds *at the school*. But more important, it is to provide for a continuance of high-grade activity on the part of the individual during all of the hours when he is outside of the school.

The out-of-school activities, because of their greater abundance, are the ones which are most influential in shaping character and conduct. If the school is so operating that its labors result in lifting this outside conduct above what it would otherwise be, then in that degree the school is successful in educating. In the degree, however, in which the labors of the school do not result in lifting the outside conduct above that which it would otherwise be then the school is failing to educate.

A school is not primarily an assemblage of classes where subjects are being taught. It is a place where the growing human beings of the community assemble for some portion of their current wholesome living, and for getting advice, guidance, practise, and momentum for a continuance of that wholesome diversified living for all the rest of the day, and week, and year.

We have no difficulty in viewing adult life as a *system of activities* in which they realize the end of human existence. We do not conceive adult life in terms of "subjects." Now equally it is possible for us to see juvenile life in terms of activities. No more than in the case of the adult, when juvenile life is normal, is it a matter of memorizing subjects. The latter has become for the younger generation largely a substitute for life and therefore a substitute for education. For either it is a poor and ineffective substitute. Of course, subjects can not be managed without some life filtering in and this does provide for a certain amount of education. But relative to what is possible the results are meager.

The modern curriculum-maker seeks to find the entire range of fruitful activities which ought to make up human existence on each of the age levels. The task is first to find those individuals of each particular age-level who have been most successful in performing the activities desirable for that age-level—and possibly for each ability-level as well. With these groups before him the task is the simple one of listing the activities performed and noting the character, or quality, of the performance.

The activity-analyst will be more concerned with *subjective* activities than the visible objective ones. While he will concern himself with activities of health, citizenship, social communication, human association, recreation, and a number of others, yet even in connection with these activities of large objective aspect he will be more concerned with the activities of intellectual vision, valuation, judgment, planning, decision, and the other things out of which one's objective activities spring. But he will be particularly careful not to omit the peculiarly humanistic activities which are not directly util-

itarian, such as one's intellectual vision, one's aesthetic emotional reactions, one's meditations, one's contemplations of religion, one's longings and aspirations, and the other mental activities which are so easily overlooked by myopic activity analysts.

When the central objective of education is nothing other than continuously holding to the activities of high-grade living, and when the specific objectives are nothing other than these specific activities, then the educative process can be stated in very simple terms: Let child and youth at each age perform the activities which constitute high-grade living for that age. Let life be full and abundant for its own sake and education is automatically taken care of.

We should be careful to emphasize and not to obscure the simplicity of the educative process. If the curriculum-maker can hold to this single principle it will provide the educational theory for solving most of his problems.

But over against this simplicity of the educative process it must be noted that life itself is complex beyond all description. The situations are infinitely diverse and never the same for any two individuals, and the compelling influences are innumerable and endlessly subtle. Because of this complexity of life itself, our profession will find it no easy matter to guide the simple educative process. But we should ever bear in mind that it is life which is complex and not the educative process.

It thus appears that the "educational objectives" and the "educational processes" are one and the same thing. The process of continuous right living in the present is the process of rightly preparing to live in the future. Whether any given activity be viewed as objective or as process is all a matter of the relation in which it is viewed.

Life is an individual affair. It is the response of the individual himself, as conditioned by his particular nature, to the situations which provide him with opportunities and stimulations. No two persons can have identical natures; and the disparities between persons is far greater than education has cared yet to recognize. And yet the differences in original nature are not the major reasons why life must be an individual affair. This individuality is rather more produced by the differing sequences of situation within which each individual finds himself. No two persons can be confronted with an identical series of situations, especially during that major portion of time spent at home and within the general community life. No two persons can have an identical sequence of moods, wishes, intentions, awakened desires, impelling surges of ambition, likes and dislikes, loves and hates, attractions and repulsions, and the thousand motivating influences which vitalize and impel the current sequence of the individual's activities. For fullest self-realization, therefore, each must live his own life according to his nature and the sequence of situations within which he finds himself. The life of child and youth can not be planned by educational authorities, uniformly and mechanically, for a multitude of children and youths at the same time, and the plan then imposed equally and mechanically upon all. This cannot be done even at school. But the major responsibility of education is so to project its influences that life is held high during the hours when one is away from the school. In its details, life can scarcely be planned at all, except as it is planned currently and for the individual himself. In chief measure, it appears it must be planned by the individual

curriculum. He may need much assistance, much guidance, oversight, stimulation, and yet it appears that except for very little children, he must largely plan for himself.

We meet here with a problem of enormous complexity which has not yet been properly discussed by the educational profession. It is felt by most individuals that the adult should be entirely free to plan and live his own life so long as he does not override the rights of others, and that it should not be planned for him and imposed upon him by someone else. Of course, there is considerable uncertainty as to where the line should be drawn between activities which are socially harmful and those socially harmless; and also how far adults should be permitted to go by way of getting education through profiting from mistakes. But in general outline, the principle of adult freedom is accepted. But over against this, it has been felt that that portion of juvenile life which is designed for education shall be planned by others and arbitrarily imposed upon children and youths. That conception grew up in an age when education was academic and had little relation to life itself. But now that the processes of education are seen to be those of high-grade normal living, which requires both freedom and individuality, naturally the conception of arbitrary prescription must be called into question. And so the question arises, To what extent have parents and child a right of themselves to decide the nature of the life of the child which is to be currently lived? A uniform curriculum, automatically imposed upon all boys and girls of whatever situation, is, so far as it is effective, a clear denial of the right of the individual to initiate plans and carry through activities in which he can most fully realize currently the ends of his existence.

In suggesting the possibility of this freedom, we fully recognize the need of the guidance of children and youths by teachers, parents, nurses, librarians, family pastor, and his own juvenile friends and associates. We are not presuming a condition of irresponsibility. We are assuming that it is possible to have both freedom and responsibility; that indeed we can properly have neither without the other.

The present writer believes that education should be administered with a view to giving individuals of whatever age the greatest possible amount of individual freedom so long as this freedom is accompanied by a sense of responsibility; that curriculum-making is mainly concerned with the making of the *individual* curriculum for the *individual* boy or girl, by himself, as guided by his teachers, and his parents.

Thus in that newer curriculum, which is to be but a guided segment of life itself, character education in all of its ramifications is cared for. It comprises the whole of the program.



## THE TEACHER AND THE PROJECT PRINCIPLE

FRANK M. McKIBBEN\*

By the very nature of the project principle and the technique employed in its successful application, the teacher is brought to the very center of consideration. More complete understanding of all aspects of project teaching only serves to emphasize the important place of the teacher in this fundamental process of religious education. More complex method forms place heavy requirements upon the teacher. As one of the more advanced educational theories, the project principle places the very heaviest of demands upon the teacher. Prominent among these are, first, requirements that center in personality, experience, and character traits; second, demands for adequate training; and, third, requirements that grow out of pupil-teacher relationships which need to be sustained. There are, of course, other important teacher aspects, but these will be subjects of study here.

### *Requirements in Personality and Experience*

Religious education is concerned primarily with ways and means by which growing individuals may come to understand, adopt and acquire skill in living the Christian way of life. Most projects used in religious education involve life experiences, character-developing situations, expressions of character traits, formation of habits, and development of skill in living. Many applications of the project principle concern the organization and acquisition of bodies of useful information, it is true. Yet the tendency to make the curriculum of religious education center in religious experience and life situations is very marked at the present time.

The very nature of projects which will be used suggests at once the place of supreme importance which the faith, character and conduct of the teacher will occupy in the process. While in the last analysis the difference between the demands placed upon the character of the teacher of arithmetic in the public school and those placed upon the teacher of religion in the church school are not so great as are commonly thought, nevertheless there is a difference. There are minimum character and conduct requirements below which the church dare not go in securing teachers. It is entirely conceivable that the demands of the public school for skill in teaching arithmetic can be met by an individual who, though trained in the technique of teaching, is lacking in character traits and types of conduct which would be considered paramount in the teacher of religion. It is becoming increasingly evident that the more the methods of religious education bring the teacher into vital, intimate contact with pupils, the more necessity there is that he possess a character and conform to standards of conduct which will embody what he teaches.

Religious educators have been busy combating the falsity of the

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saying, popular with those who believe only half-heartedly or not at all in religious education, that "religion is not taught but caught." And certainly as a principle of procedure in the teaching of religion it is to be heartily condemned. Yet the reverse, that "religion is not caught but taught," would be, at best, only a half-truth. For the fact of the matter is that religion is both "caught" and "taught." One might debate which exerted the stronger and more permanent influence upon the disciples of Christ,—his matchless teachings upon the way of life, or the daily contacts they sustained with his personality. One thing is certain. The debate would reveal the importance and imperative need of both. It is partly, at least, in this consideration that the source of the limited yet significant influence of untrained Sunday school teachers of the past can be found. They often knew little about the Bible and less about principles of pedagogy. Yet present writers upon the project principle are compelled to acknowledge that, in some way, they actually *caught* the faith, the devotion, the sincerity of effort and the honesty of purpose represented in the life and personality of these teachers. They caught it, not because of effective methods of teaching, but in spite of ineffective teaching situations.

The application of the project principle to religious education emphasizes the fact that pupils learn, imbibe, absorb from the personality, the spirit and the conduct of the teacher. The character demands placed upon the teacher who uses the project principle are much greater than those imposed by some traditional teaching methods. The teacher with a partially complete religious experience, with a less attractive personality, can more easily and successfully conduct a formal recitation with the pupils seated stiffly in a row than he can meet the tests and requirements of the more intimate, free and varied contacts with pupils involved in most projects. Demands for such desirable character traits as fairness, friendliness, cooperation, broadmindedness, and the requirements of an enriched experience on the part of the teacher, become much more severe when the project principle is employed. What the teacher *really is* becomes more fully manifested to the pupils. The threadbare truism of moral pedagogy is exceedingly applicable here: what a teacher *is* in character, attitudes, and conduct may easily outrank in influence what he *says*.

It is quite obvious, of course, that the teacher should have a vital personal experience of religion. The process of religious nurture must be put upon an honest-to-goodness *life* basis; it must be transferred from a monotonous repetition of moral platitudes and Bible verses to genuinely cooperative efforts on the part of pupils and teachers to share genuine religious experience and endeavors. The teacher should be one who has penetrated more deeply into the meanings and mysteries of life, who has traveled farther along the highway of religious living than the pupils; farther, not from the standpoint of years merely, but from the standpoint of daring ventures in the application of Christian principles to every day living. The project principle demands these qualifications.

Otherwise the teacher is in danger of becoming a blind leader of the blind. Whatever the shortcomings of the text book curriculum, it is

a *selected* body of material from which harmful information has been eliminated. It provides a way by which the immature may come to appreciate the experience of those who have gone before. The teacher whose experience is deep and broad is in a position to make economical and fruitful the efforts of those less mature who aspire to a better understanding and more successful application of the principles of Christian living. It is out of the reservoir of personal experience that the teacher who employs the project principle will need to draw in dealing with problems of the young. Without such experience the teacher of religion will lack a primary requirement for which there is no substitute.

### *Training Requirements*

Several years ago in an eastern city a committee was contemplating the introduction of week day religious education. They sent a religious educator from one of their churches to visit a number of week day experiments, among them one being conducted by the writer. The visitor asked many questions about all phases of the work save one. He made no inquiries about the curriculum. Finally, the writer ventured a question. "And what are you planning as a curriculum?" "O," replied the visitor, "we will have the teachers engage the pupils in projects." The writer ventured another question. "And will you engage as teachers only those who have had Ph. D. training in religious education?"

*The teacher must be trained.* He must have a broad understanding of laws governing individual growth. He will need to understand foundation principles of pedagogy. He should be trained in use of special methods and in technique of instruction.

The teacher who uses the project principle in teaching religion will need an understanding of the laws of growth because he will be dealing with them continuously. While he will have no less need of skill to use the technique of instruction, such skill alone will not be adequate. The teacher will need to provide activities which must be planned and carried out in harmony with laws of development. He will need always to keep clearly in mind the ultimate objective, to possess a comprehensive view of the process under his direction, and be able to evaluate results achieved.

The teacher should have, at least in an elementary manner, the training and viewpoint of the curriculum builder. If current conceptions of curriculum construction hold true, the project curriculum will major in pupil experiences, life situations and graded kingdom enterprises. Inevitably the teacher will have a vital part in curriculum construction. Projects will arise from personal and group experience of pupils and teacher. The teacher will be the only one at hand to formulate these projects, evaluate them, determine the extent to which they should be used, and unite them into a progressive series. Constant selection and evaluation will be required. Only a well-trained and capable person will be able to assume and discharge that responsibility.

The group may undertake a series of projects outlined by some curriculum constructing body. Under proper stimulus pupils will suggest many original lines of study and activity. Unless a thoroughly trained teacher is in charge there is grave danger that an unbalanced

program will develop, that whims and temporary interests will be followed. The mere opportunist will prove wasteful and inefficient in controlling and directing the experience of the group. Understanding and skill of a high order will be required of a teacher who undertakes to cope with these problems.

Stormzand<sup>1</sup> has pointed out this danger: "The term 'project' should not be loosely applied to any self-initiated activity of the child. . . . Spontaneity, self-direction, initiative and exploration are worthy attitudes to be developed, especially in children in earlier school levels. The child, though, makes many false starts in his spontaneous activities, and if every bit of self-initiation is to be hallowed by encouragement because it is mistakenly conceived of as a 'project,' the teacher may build up a sanction for lawlessness and chaos."

The teacher will find it necessary to use special methods of teaching in developing projects. Versatility and adaptability in their use will be required. Often he will need to instruct pupils in their use. Thus he needs a broad and a specialized training. "Preparation for leadership of developing life" is more truly descriptive of the training required, in distinction from preparation for using a particular method or the mastery of certain skills.

#### *Pupil Teacher Relationships*

The relationship of teacher to pupils is primary in any type of educational procedure. In applying the project principle to religious education this relationship assumes great significance. The teaching act is transformed from a teacher-dominated process to a cooperative, pupil-teacher enterprise. Teacher-prodding will give way to wholesome, spontaneous pupil initiative and response.

Many descriptive titles have been assigned the teacher who employs the project principle. Such conceptions as teacher, leader, authority, coach, examiner, chief performer, taskmaster, contrast sharply with the following: chairman or member of a democratically formed group, elected head of a social project, consulting expert, older friend, director of activities, umpire, sympathetic listener, pilot who steers the discussion, guide, judge. Concerning these various roles Professor Hosic said:

"Which (role) will be appropriate can only partly be foreseen. The circumstances must determine, the state in which the pupils are, the stage which their enterprise has reached. Certainly a prearranged pattern by which to conduct the recitation will seldom be found to fit. This is not a task for the mechanical mind of the blind follower of routine. It calls for adaptability. The project teacher must be versatile. She must play the game as circumstances demand. She will anticipate but will not arbitrarily determine what the next move of the pupils will be. Above all she will expect each class, each pupil, and each lesson to be different."<sup>2</sup>

The question arises, will not the teacher lose his position in the group and be divested of his authority? Very possibly he will lose his

1. *Progressive Methods of Teaching*, page 156.

2. "The Role of the Teacher in the Project Method," *Journal of Educational Method*, December, 1922, page 159.

traditional position of uncompromising taskmaster, of chief performer, of unquestioned authority. But such a loss will be a distinct gain in religious education. In place of the teacher just described will come one who shares in a group experience, who cooperates in a pupil-determined enterprise. He will be a democratically elected leader, chosen because of character traits and leadership qualities that appeal strongly to the group. He will be a consulting and advising expert, called into consultation because the need of expert guidance has been realistically discovered and he has been found a source of helpful counsel. He will serve as judge or umpire when wholesome differences of opinion arise; he will possess that authority which superior abilities and wider experiences will give him. There need be no concern about the "position" of a teacher who is a genuine friend of his pupils, a sympathetic listener to what they say. There need be no worry about the "authority" of a teacher who shares with and serves helpfully the pupils of a class. The "position" and "authority" of the teacher whose pupils are seated stiffly "row upon row" to engage in catechetical instruction, "line upon line and precept upon precept," will give way to the fellowship and camaraderie made possible by freer forms of activity and more wholesome and democratic pupil-teacher relationships. There will be a distinct gain in the life of the school and in pupil results achieved.

There is a sense in which these newer conceptions of pupil-teacher relationships can be carried to an undesirable extreme. The teacher still must *teach*. The leader still must provide *effective leadership*. Limitations and inexperience of the immature must always be reckoned with. The assumption behind these newer relationships should not be understood to eliminate wholesome external authority, to permit pupils to make costly and irretrievable errors, or to make possible serious loss of time and efficiency. Danger lies here for those who do not understand the limitations of the project principle. If "learning takes place most economically under properly controlled conditions" there will still be urgent need of control on the part of the teacher, control not of the stern, inflexible, disciplinary type, but control that will develop situations which evoke desirable pupil responses.

Practically all discussions of the project principle emphasize the fact that only the teacher who is well trained can hope for permanent success in its application to religious education. It is futile to discuss the use of the project principle with the typically untrained church school teacher in mind. Either the church must take still more seriously the imperative need of providing trained teachers, or leaders in religious education must recognize the severe limitations which will characterize the use of the project principle in teaching religion.

## DIFFICULTIES AND DANGERS OF PROJECT TEACHING

A. J. WILLIAM MYERS\*

It should be clearly stated at the very beginning that the writer of this article believes in the project method; commends it to his students, and even practices it himself!

But what is the project method? Fortunately the answer to that question is not within the province of this paper. At present the term may mean anything from a method of teaching, narrowly defined and limited, to almost any purposeful educational activity. Here it is used somewhat inclusively. The difficulties and dangers are those observed in the actual working out of what teachers themselves believe to be this method, and in classes and situations differing widely from each other.

Neither is it part of the present inquiry to ask whether, or to what extent, these difficulties and dangers are inherent in the method. Champions of project teaching may claim that, so far from being inherent, this method is designed and is destined to prevent them. That may be so. But the aim of this paper is simply to point out some of the difficulties and dangers that are being revealed by experience.

These three presuppositions should be kept in mind when reading the following pages.

One of the most obvious dangers is overemphasis on activities. It was a great advance when activities were first introduced into Sunday schools. But often the activity had little educational value, being mere "busy work." Now there is danger of its becoming merely "manipulative activity." It is easy to understand how this comes about. If asked to describe a project, it is much simpler and to most listeners more attractive to tell of some visibly objective work than to describe an intellectual, appreciative or ideational endeavor. This kind of work is often more attractive to children, particularly at first, and in schools where that kind of work is something of a novelty. The objective work is also the more evident. Sometimes the pressure comes from the church itself. The director or other employed or volunteer worker is expected to show results. "Last year we led this state in projects; we made raised maps and models of . . . We do not want to fall below our past record." It is the age-long difficulty that educators and religious leaders have experienced. The world is attracted by the things which its "rude thumb and finger" can measure.

Without seeing red and imagining under the guise of this apparently innocent method all the terrors of mechanistic behaviorism and the undoing of all that is idealistic and spiritual, as some writers profess to find in it, there is danger of over emphasis on "behavior" and of undervaluing the place and power of ideals. This is all the more serious because there are such strong tendencies in the same direction in the social environment. The pressure towards doing, going, busy-every-minute (church workers will agree!) is much greater than that towards

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the quieter moods. There is little need for the church to stimulate its people in the former direction; there is need of stimulation and direction in the latter way of life.

Many teachers find it difficult to prevent the project from becoming an end in itself. The higher educational values are easily missed. What immense inspiration it is when the immediate interest is found to open up and unfold; when new vistas are discovered, and enticing paths branch off in many directions which pupils are keen to explore. All this, they say, is often not realized. The project study in the Life of Christ may become a dull gathering of information with nothing of the thrill of contact with the world's greatest personality, or reverent and devout appreciation of God in daily living. The enterprise of making a doll's house for a settlement or toys for the children's hospital, which seem so full of promise for the development of taste, skills, and practical knowledge, and also to open up a highway into vital social and spiritual experiences, may turn out to be little better than the manufacture of rather crudely made toys.

Then the question arises, what interests and purposes are of real worth? Is it safe to assume that all are? Are not some temporary, of the blind alley type? Are not others of so little significance in themselves as to make it unprofitable to build a project around them? This difficulty meets all who really try to inspire and guide any group of students.

It is no longer unusual to find a teacher setting aside a whole course of lessons and substituting his or her own "project" instead. There is great need for much experimenting along this line. Some people, whether trained or not, are geniuses in doing this sort of thing. But on the whole it is fairly safe to assume that, if reliable results are to be secured, experiments in a technical field must be performed by persons especially qualified in that field. There is some danger of chaos, each teacher too easily disgusted with his course, going off on his own tangent, without relation to other classes or to what his own class did last year and plans to do next year.

This brings us face to face with a fundamental issue. To what extent, if any, can or ought the curriculum for a school to be thought out and planned in advance? Where a school is using graded lessons and selects what it considers the best wherever published (as surely all live schools do) it is no simple matter to lay out a curriculum for a series of years. Without considerable care it may turn out that one class studies, let us say, the Old Testament for three years, and then the life of Christ or missions for several years in succession. That is, there is danger of duplication and gaps. If this is a difficulty where courses are written out in full in labelled text books, it is not less a difficulty where the theory is held that project teaching puts curriculum planning in advance out of the question. No one, they say, can tell beforehand what project will be undertaken, or if undertaken, where it will end.

What is true of curriculum planning is equally true of the teacher's preparation. If one does not know how the project will work out (some teachers argue to themselves), how can one prepare. The project method in such cases, instead of being a stimulus to thorough prepara-

tion, may be an excuse for no preparation at all. The teacher "stands by," ready, like Macawber, for what may turn up.

There is a similar problem as to text books. Is it possible with this method to have text books at all? There is general agreement that they cannot be of the old kind, and there is no general agreement as to what form the new books should take. It seems clear that along with an outline there should be source books. In the meantime many schools, not being equipped with suitable books, make little use of sources. It is exceedingly easy to have a group enjoy a project and have endless discussion without ever referring to a book or other authority, and without the discovery of facts through observation, experiment or otherwise.

But the past experience of the race as preserved in books is the heritage of all the rising generation. It is true that many classes using this method do actually use book sources much more than had previously been the case in that school. This does not deny the fact, or lessen the danger, of their neglect in many other cases.

When a new thing is taken up with enthusiasm it is apt to be overstressed. The project method has suffered from this. There are other methods. It sometimes happens that elaborate steps are taken to reach a conclusion which should have been reached directly or have been given. It is a magnificent thing for pupils to discover things for themselves, even if it is often but rediscovery. But overdone, this defeats progress. If the expert is present, the person or persons somewhat intelligent in his field want to get all possible from him in the time available. If the facts are set forth in a book within the compass of the group and it is of interest to them, it may be the part of wisdom to have them attack it directly. At a recent educational convention a master in teaching presented a certain topic. It was a fine example of technique in leading a more immature group. But most of those present were ready for his findings given directly. Similarly in the project method there is real danger of wasting time and under estimating the intellectual powers of the class.

It is popular to call many things projects. It is necessary to learn that giving a thing a name does not make it so. It seems possible to be almost as abstract in project teaching as in other methods. There are many artificial and abstract things undertaken and labelled live projects. Discrimination is needed in selection as well as in technique.

Teachers through past generations put great stress upon drill and memory work. They aimed at very definite things: tools, habits and skills. These have been and are now of great value. No claim is here made that the older methods were right, but what they aimed at was and is important. In a good many cases the project teaching as carried on forgets, or neglects, or fails to achieve these values. It is a common experience that a class is carried along from one thing to another without getting well grounded in the elements which make for permanent progress.

Not infrequently the significance of what is being done is not lifted into consciousness by the pupils. This is a fault of all teaching, perhaps. Many had seen an apple fall to the ground; it was Newton who lifted this simple experience into consciousness and helped others see it in something of its universal significance. In a lesser degree, but in a

real sense, pupils must see something of the wider significance of the class experience if the teaching is to be of great help. The death of a little sparrow may lift us into the presence of the Father, when the teacher is the Master. Failure in this respect is noticeable even where the meaning seems obvious. For example, classes have had children of other races invited into their group through the influence of the teacher, or have engaged in such work as making bandages for hospitals, without having glimpsed the ideal of world fellowship or having their pulses quickened in sympathy for suffering humanity.

There is a tendency in some cases to be guided too much by the whim of the pupils and to give too much consideration to present, ephemeral interests. Not every interest is of permanent value. License rather than liberty may result; indulgence rather than self control; amusement rather than purposing and achieving. The project may be in the larger sense purpose-less, however much this may seem a contradiction in terms. The class may putter away with passing interests in pleasurable activities which lead nowhere in particular and for pupils have no inspiring, challenging goal.

A good many present difficulties are due to lack of technique in making courses and in teaching. The technique will, no doubt, be developed in due course. In the meantime, if teachers who use this method are conscious of the mistakes which "easily beset" them, they can more successfully guard against them.

After all, the most significant thing about the emphasis on project teaching is not simply the development of a method supposedly new. It is rather the emergence into clearer consciousness of a new point of view in education. When this is more clearly grasped in relation to the field as a whole—in its more universal aspects—it will mean not the development of any one new method so much as the modification of all methods. It is so big and fine a thing that it will be a pity if its progress is delayed by the over-zealous exploitation of one method, or by crude workmanship with an excellent tool.

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## EDUCATIONAL VALUES IN THE SUMMER CONFERENCE

HARRY THOMAS STOCK\*

Conferences for young people constitute a major summer enterprise of Protestantism. Their numerical success is being hailed as assurance that "the young people will be saved to the church," and promotional secretaries and financial agents are coming to regard conferences as fertile fields for intensive labor. Unless care is exercised the educational character of these gatherings will be violated. This is a good time for religious educators to examine functions of conferences, progress being made, and dangers to which they are subject.

Without intending to be exact, it is possible to note four common purposes. The first has to do with life attitudes. It is sometimes

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described in terms of "personal enrichment." It is hoped that certain ranges of vision will be opened, certain information will be supplied, certain habits will be begun, which will mould the personal living of delegates and will bring right response to challenges for service. Sometimes there is a Damascus road experience, resulting either in sudden decision for Christian living or for full-time Christian service. These camp-meeting experiences are rare, and their multiplication is not a chief intention of the conference. What is desired is new light which will touch the imagination, the intelligence, and the heart of the delegates, and which will in turn determine the activities of young life and the direction of adult living. The fact that this sort of thing seems necessary is a commentary upon preaching and teaching in the "average" church, as well as an indictment of the spirit in which families are reared. It is too bad that adolescents need to be pulled out of the daily round of life in order to make Christianity intelligible, appealing, and compelling.

A second function is that of giving an introduction to leadership training. Very little skill can be developed in six days or two weeks. But a beginning can be made. This may well lead to a taste for further education along leadership lines, and it has sometimes been a means of establishing church training institutes and community training schools. A little experience in leadership tempts to further efforts at home. This training usually has two ends in view, an immediate and a distant. First, there is needed preparation for teaching in the church school, conduct of the young people's society, and participation in service and worship activities of the church. In addition to this, delegates should form an intelligent conception of the manifold and stern obligations resting upon the Christian citizen as he reaches adulthood.

All kinds of methods are used in this process of training leaders. Unfortunately, the most common is still the hypodermic or "jug" method. It is the general opinion that what is most needed is facts, that certain adults have these facts nicely labeled and catalogued and ready to dispense, and that the sure method is that of pouring out as much in any given hour as students can scribble into their note-books, as much as their little intellectual "jug" will contain. The discussion plan has come into use in many conferences, and this is proving as much of an education to leaders as to young people—which augurs well for the future.

In many gatherings, the actual demonstration in method is the most significant feature of leadership training—and this may be mentioned as the third function of the assembly. If the project is the right principle, let us make our entire conference a project, with various subordinate features sub-projects. If dramatization, discussion, worship, recreation, and study are valid parts of a religious education program, let us talk very little about these things and let us demonstrate them in every department of the day's activity. The methods class becomes a local group actually facing its own troubles and opportunities; the Bible class attacks those issues which are bothering young people and which church school classes should be solving; there are few lectures on dramatization—whatever instruction is given is supplementary to the enterprise of creating and producing a dramatization; the Sunday

evening young people's meeting is not a "model meeting" engineered by the adult "expert" who is on the ground, but it is more like an "average meeting," conducted by young people themselves, and studied and criticised the next day for its successes and failures—this to be followed later by one which is a great improvement over the first; the class in denominational polity does not sleep through a factual rehearsal, but it goes through the process of organizing, budgeting, and managing a church. A week of participation in this kind of activity does more toward teaching method than six weeks of lecturing. And the results are shown in hundreds of schools and societies which are full of new life and purpose. The handicapping fact is that although these young people have had this taste of method they run against the blank wall of fixed adults back home—adults who have had no training in modern methods, who are sure of their old ways, and who make impossible the better thing for which the delegates contend. The crying need now is for a country-wide movement which will give adult leaders something of the same kind of experience that thousands of young leaders are having during the summer.

After all, there is nothing better that can be hoped for a conference than that it give young people an experience of Christian social living. Many conferences do not do that; in spite of pronounced piety they make little contribution to a creative and controlled social life. There are two extreme types of conference, each of which fails at this point. Here is the assembly run entirely "from above," every least item in the program fixed in advance, no opportunity for frank discussion, the program determined not in the light of youthful needs, but in terms of adult preconceptions and institutional propaganda, the young people being immature children who must be taught "the right way." Little genuine Christian spirit is generated by such a conference. Certainly, it is not an educational experience. On the other hand, there is the conference where the management boasts that it trusts young people, it makes no rules nor do the delegates, there are certain general understandings, but no one takes them seriously, classes are an incident in the program which consists largely of a jolly good time, the day's life is lived just about as the students want it. That is the way back home; therefore, it must be so here. It is individualism. There is no social control.

But in between these two extremes are the majority of conferences: they have rules, few of them, sometimes made by the adult management, very often by an agreement between young and old; the rules are respected, and are subject to change if they do not promote a helpful fellowship; there is management, both youthful and adult; there is a balanced program, making the right place for study, fellowship, worship and recreation—the kind and degree of recreation which is free from dissipation, and which may be used back home; there are many opportunities for individual choice and yet there is recognition that man does not live to himself. In conferences where there are both self-expression and self-control, and group-expression and group-control, there is an experience of Christian community life which may not be normal in the sense that it is usual, but which is none the less the kind which should



become normal at home, at school, in the church, and in neighborhoods where we live.

Certain prevailing conditions constitute both a potential resource and a danger. One is the location, the physical setting itself. Young people are housed in dormitories or camped by the lake. Here is an abnormal situation; much of the program exaggerates the unusualness rather than points out similarities with home and school life. Here is beauty of nature, the joyous community life of laughing and singing youth. There is no interruption from the usual quarters, no beckoning of dance hall or theatre. It is easy for every one to fall into the swing of listening, thinking, praising, meditating—so long as every one is doing everything together. For a week or more the "spirit of the conference" grips the crowd, the effect becoming cumulative. It is a pleasurable and satisfying experience—class periods and worship hours being as rewarding as hikes and swims. If the instruction is at all valuable, the students' minds are keenly receptive; if the ideals presented have any worth they find eager response in the emotions and impulses of these adolescents.

There are at least two dangers in such group life. Young people come from all kinds of home conditions, with all sorts of culture, all types of habits. They are not changed in any fundamental way by the mere shift of locality and surroundings. They bring "college humor" with them. They sing songs at table which reflect their previous contacts. In some places, programs for stunt night must be censored in advance to avoid general embarrassment. The unusual manner of living may just as easily stimulate sexual desires as spiritual impulses. Especially is this true where so much of the day has to be lived in large groups. When opportunity for unobserved leisure comes, problems arise which are not diminished by physical environment. Many a co-educational conference faces serious problems resulting from "two-sing" and going out of bounds after night. Numerous methods are attempted to avoid over-stimulation; those which are positive and substitutionary are of more value than those which are prohibitive and military. Yet, certain prohibitions there must be, for these are high school young people, away from home under the direct care of the church, and the church management must answer to parents and pastors for the total influence which comes into their lives. Many of them are very little restricted in their comings and goings at home; they need give no account of where they have been or with whom they have gone. But this absolute freedom would be ruinous in the summer conference. The problem, therefore, becomes: how to build up a free and yet a controlled social life under these abnormal surroundings, a manner of living which allows personal liberty free from policing and which yet not only preserves the high character of every member of the group but enriches it at all points.

The abnormal situation under which the conference is held creates another difficulty. For many, the conference is a mountain-top experience, unrelated to the drab village from which they came and to which they must return. If the conference is to serve its highest end, it must not think of itself as ultimate. It exists for the lives of young people—



years of life in the future, not one week of the present. It exists to insure greater creativity and usefulness in communities to which delegates go. In these places not everything is sunshine and singing comradeship. It is a real problem, therefore, for the management so to arrange the program that it points toward the ideal, perhaps even gives a taste of the ideal, but yet works on the basis of the real. Not a few young people have gone home to change the church in a night, only to find conservative and conscientious adults who were of quite another mind. Pastors have complained of returning delegates who are "dissatisfied with everything"; delegates coming to a conference for a second year have sometimes lost something of their crusading faith and have given evidence of being "baffled into pessimism by unattainable ends." There are two points at which this problem must be tackled: first, the conference must not be built up on a dogmatic idealistic basis unrelated to real situations, and it must show young people the necessity of cooperation with those who think differently; second, there is serious need for a program of leadership training which will give stagnant adults a flash of new vision and an introduction to new methods which are now a part of the experience of adolescent delegates.

Outdoor life conditions afford another element which may prove highly beneficial or malignant. It is as easy to create tense states of solemnity as to produce rollicking mirth. Orators imported for an evening often specialize in "sob-stuff." Certain officials do not count the gathering a success unless there are external evidences of inner conversions. At every point those who are responsible for the conference must be on their guard against attempts to produce a camp-meeting emotionalism. Especially is there danger that the twilight hours may be turned into emotional sprees. There is every temptation to have decision meetings, tearful campfire sessions, and last-night testimony meetings in which adults will maneuver young people into a verbose and pietistic use of the "language of Zion," and will lead them into affectation and hypocrisy quite contrary to the spirit of the classroom and the social experience of the day.

A few adult conferences proceed on the theory that all stated periods of worship should be omitted. Worship, it is contended, is nothing more than doing a piece of work well, playing a game eagerly, being a good fellow. If, in the hours of discussion, there comes a time when every one feels particularly satisfied and united, then we may engage in a period of praise; if, in this discussion, we find ourselves in an impasse when further talk would be either dangerous or fruitless, we may have a moment of quiet. But it is not a rational process deliberately to place ourselves in communion with God at a stated moment; it is not good educational policy to seek to avoid emergencies by placing ourselves first in a certain frame of mind through a formal service of worship. This theory will not find much acceptance either among adult leaders or young people. Our problem, then, is to avoid the dangers of an easy and wild and affected emotionalism, and yet to make possible an experience of wholesome worship which will relate itself to the future living of these youth.

We live more by impulse than by reason. A boy, in a class, will

argue tenaciously that all members of a social group should abide by the laws generally agreed upon; ten minutes later he belies his argument by smoking a cigarette on the campus. His mind worked all right, but it did not determine the movement of his muscles. An inner desire proved more effective. If we can govern all desires by mental effort, well and good. But for many there is needed an inner resource more potent than the logic of mind. That resource is commonly found through worship. This is particularly true among young people at summer conferences. And it is not the abnormal experience of a moment or a week, but it carries over through the days of the year. The universe has become different; their attitude toward life is changed. There is in young people an esthetic strain, a mystical element. Is it wise to repress it? Do we do enough unless we help them to express it in those ways which are most natural to them? Few things are more needed in life today than the spirit of appreciation. That is the soul of worship. This is a discovery which numbers of our young people make for themselves at summer conferences.

In quiet moments they become aware of the beauty of nature, of the good providence which continues to surround them, of the joys of friendship, of the community of interest which all humanity shares, of the needs of brothers the world over, of their own responsibility for friendly service, and of the necessity of coming to some convictions which shall thrust them into dangerous living. This is both an emotional process and an intellectual one. Young people go home and ask to join the church, although the matter was never mentioned at the conference. They change their plans for next year and determine to secure an education, cost what it may. They write in to board secretaries and ask what they must do in order to prepare adequately for some form of missionary or social service. These are decisions, arrived at gradually and unknown to any one at the conference. They are fruit of the total conference life—sane worship periods as well as discussion hours.

This summer enterprise is so young that, in most cases, it has not assumed fixed forms. Certain tendencies are established, but the future is not determined. We are now at a crucial point: what of the future? The evangelistic forces would register conversions and put the emphasis upon a narrowly defined "spiritual" program. Statistical secretaries are interested in numbers: more conferences, more registrants, more counted decisions for Christ. Some mission boards think largely in terms of a recouped treasury, of a particular study program to be "put over," of more recruits for life-service. Educational secretaries have thought in terms indicated in the first paragraphs of this paper. But religious educators are divided into two main camps.

The insistence in one quarter is that programs must be standardized. Certain denominations have a fixed curriculum which they would have adopted in all their assemblies; this curriculum indicates required courses for the first, second, and third years; each course to consist of so many hours of classroom work; a given text-book or mimeographed outline must be used. As a result of passing through this process the student will receive certificates, diplomas, credits. Most churches have

made some attempt at standardization involving suggested courses, credits, certificates. There is good precedent for this conception of religious education. It is modeled upon the prevailing but out-dated general education system. Some modified form of this standardized system may be necessary for compulsory school years, but it is quite possible that something better could be found for a system of voluntary education.

There are, of course, practical reasons for insistence upon standardization. Local committees cannot always be trusted to see matters from an educational viewpoint (although they often see matters from a more practical and human viewpoint than do national secretaries). Faculty members are sometimes unwilling to fit into a general scheme and unless they are required to do so may indulge in all sorts of vagaries and ruin the unity of the program. Whether we agree upon complete standardization or not, we shall not question that most denominations need to have certain central principles which shall be the controlling guide for state and local committees. Along with standardization has come the demand for professionalization of leadership. It is not easy to secure enough competent leaders for the hundreds of conferences conducted during the three months summer period. It seems, therefore, to be a reasonable demand that we shall have a group of trained men and women who will be available for a round of summer work.

When we standardize and professionalize conferences we face dangerous possibilities. There is grave likelihood that gatherings will be dehumanized, that the project will be devitalized. Education and religion are to be measured in qualitative terms and not according to quantitative standards. A completely standardized course will be out of date almost as soon as issued; it cannot possibly apply equally well in Idaho and Connecticut; it tends toward a stereotyping of program which will produce results evident in a number of moribund agencies which once served youth vigorously and vitally. The likelihood, too, is that the more we professionalize leadership the more technical courses will become, the more ethereal will be the academic schedule, and the speedier will be the demise of the enterprise.

As we face the future, therefore, our main problem is to keep the human factor to the forefront. The summer conference is a project. It is in process. It will always be in process if it has value. In seeking leaders, we need persons with specialized knowledge, but even more important is their understanding of young people, and a willingness to adapt the day's outline in the light of needs which are most apparent. The management of a conference should be ready to make major changes in the week's program in the light of new situations. The particular delegates who are attending constitute our departing point—not a text-book. Instead of being wedded to a single method or principle or tradition, we must be ready to use all valid methods and principles and to blaze any number of new trails. Instead of assuming that adults have final truths to hand out to youth, we must consider ourselves as members of a seeking, learning, teaching democracy. We must vigorously oppose all efforts to exploit delegates in the interests of any theory or organization. Our main concern is human life—the persons who

attend the conference and those in the groups back home whom they represent. More and more of the responsibility must rest upon the local group which is responsible for a particular conference; fewer details can be decided from "above"; much of the program will have to be determined from day to day after the conference has assembled; adult leaders will more and more relinquish exclusive control, and young people will assume gradually a larger share of management. Only so can a summer conference be a real project.

## THE SUMMER CAMP AS A PROJECT IN TEACHING RELIGION

G. H. ROEHRIG\*

If ever modern educational method had an instrument made to its hand for developing character in boys it would seem to be the summer camp. Here, abstracted out of the impossible welter and confusion of urban life, where so many persons and such a multiplicity of things have to be taken into account, a situation is offered for the pursuit of the boys' own purposes and for the critical evaluation of the experiences growing out of this pursuit that one would have to go far to equal. His appreciation of the possibilities presented by this situation led Dr. Charles W. Eliot, long since, to comment upon the summer camp as the most significant contribution made by America to the cause of education.

The extent to which adequate use has been made of this opportunity for Christian character building purposes by the organizations and individuals concerned with religious education would seem to be astonishingly meagre as compared with the possibilities. The one group among religious organizations that has availed itself to any large degree of summer camping for the attainment of its purposes with boys is the Young Men's Christian Associations. Few active city Associations doing work with boys lack a summer camp. And yet to say that the Association had learned to make the fullest use of the educational opportunity offered in these camps for religious ends would be wide of the fact.

Most camps still deal with boys on an instructional and authoritarian basis. In the minds of leaders there is a hierarchy of subjects which boys ought to know. These range from athletics to prayer and Bible study. In this hierarchy each subject is ranked according to the value imputed to it for Christian character building purposes. Those like Bible study and prayer are inherently spiritual and, if sufficiently used (and the use is usually considered quantitatively), will automatically bring their reward in character results. Others, like baseball and swimming, make for physical efficiency, and since the Christian individual must have a good body through which to work, they are a perfectly proper feature of any program designed for the training of Christian individuals. It may be felt that their use has some relation to character development as such, but what this relation is and how it operates are things that cannot be clearly stated and must be left automatically to work themselves out. And so this hierarchy finds itself for

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working purposes broken up into four subdivisions, designated physical, intellectual, devotional and service. Each of these subdivisions embraces a list of subjects that have a place in a Christian character building program but the unique value of each is indicated by the bracket in which it appears, e. g., physical, intellectual, etc.

It is recognized that the summer camp does not offer a congenial setting for the introduction of all of these subjects. One would not, for instance, seek to teach piano playing or gymnastics at a summer camp. The belief exists, however, that experience has disclosed those subjects that are adapted to camping purposes and that this list is thoroughly representative of the whole.

The task confronting the leader is to build a program that will include items from each of the four general heads, having in mind that the boy must grow physically, mentally, socially, and spiritually. Wherever a particular camping party is so made up as to preclude the introduction, on a natural basis, of certain subjects that rank high in value for the securing of Christian character, means must be found of dragging these in with as little friction as possible. He is the successful leader whose facility in "getting across" a program heavily weighted with these subjects is demonstrated. The thing to be particularly guarded against is that the program does not run to seed in the number of good time features without a sufficient counter-balancing of so-called serious subjects.

In spite of the apparent criticism underlying the above summary, it must be said that in the hands of a director, skilled in handling boys, surrounded by a staff of leaders interested in boys and dominated by a desire to help them, camps carrying programs built on such a basis often constitute one of the most effective projects in religious education to be found in the whole field of Christian work.

The comment is that, when the results are positive, success is due much more to the normalities underlying the whole life together of a group of boys in the simplicities of the open country under sympathetic adult leaders than to the influence of the formal program features themselves. These will be effective only in so far as activities undertaken in conformity with the program requirements really grip boys and actually become the vehicle of their own self chosen purposes. It is to be feared that this occurs far less than is generally assumed and that a very definite division develops between what the boys are doing and purposing and what they feel the leadership of the camp is seeking and intending. It can be said, of course, that not infrequently camps are favored by a leadership so powerful in its personal influence with boys because of the attractive personalities involved that such a division is avoided. The leaders in this case, it might be argued, succeed wholly in getting and holding the interest of the boys to the activities for which they are responsible. However, many workers with boys have learned to doubt the value of trusting much to the ability of one personality to impose itself upon those with whom it has to deal. In spite of this, however, the history of camping, as it has developed in the Young Men's Christian Association, has been one of not inconsiderable success in establishing boys in the ways of Christian living.

The proposition here offered is that under the conventional plan of program building now in vogue the summer camp fails to lead boys out into



actual Christian living as far as the possibilities offered by the camping situation would permit.

The fundamental weakness lies in seeking a behavior result through processes that deal with behavior at long range. Subjects and activities are held to have inherent virtue for influencing behavior. Consequently we teach particular subjects or promote particular activities. The comfortable assumption is that if the subject is adequately taught or the activity sufficiently engaged in, the carry over from the artificially set up lesson or experiment to actual life situations is inevitable. Just how this carry over is effected and results come to pass in actual behavior is, to all intents and purposes, considered either as negligible or past our present comprehension.

Now it is just here that the recent findings of educational investigation come to our aid. The past two decades in education have been marked by distinct advances in our understanding of how learning occurs. We now know that we can come much closer to grips with our actual behavior problem than was possible by the emphasis upon the power of formal subjects or particular activities to secure results. We have learned to deal with actual behavior situations, where the personality is in action and dynamically expressing itself in the pursuit of its own interests and ends. To help boys, in the conflict of interests each faces, to choose the most rewarding as the object of pursuit and to help them, as this pursuit proceeds and actual situations involving choice and appreciations develop, properly to appraise the various values present in the situation so that right appreciations grow, is the promising method toward proficiency in which educators are now striving.

What an opportunity for this sort of thing the camp offers! The camp has the full time of the boy. It has him in the natural environment of the open country. It need not take neighbors and the claims of other institutions into account. It starts out with a comparatively clean slate as far as the boy's relations to persons are concerned. The conflicts with adults that in the home situations exert such a powerful influence upon his life are for the camp period sloughed off. Such adults as enter into his situation start off at least with every presumption in their favor. To be sure it's a boy world. Certain accommodations to feminine interests, except as these are represented by the numerically small group of leaders' wives or other members of their families, do not have to be made. This temporary artificiality is probably amply compensated for by the freedom it brings from the feminine dominance that characterizes the life of the American boy at home, in school and at church.

Altogether it is a situation for a new venture in living based upon certain presumptions of brotherly fellowship that have always been accepted in theory but now for the first time, it may be, seem to give promise of success in practice. The aim of the leadership will be to utilize to the full these presumptions of success. It's our camp. Of course, it's going to be successful—successful in its program and its routine, its friendships and its achievements, in what we are and what we do. Successful for the individual and for the group. All for each and each for all.

The problem will be to set up the machinery by which the interests of the boys make themselves manifest for the building of program. The emphasis in organization will be on the tent group. Every effort will have been made, in the enlistment and preparation of the tent leaders or counselors,



to bring into focus the supreme importance of their share in the enterprise. Every tent a fellowship. It will be the counselors' task to set up the *Lares* and *Penates*. Everything will be subordinated to the securing of this result, tent assignments, overhead program, dining room arrangements, etc., etc. Each tent will have a voice in the camp council. This voice will express itself through a single representative but it will be the voice of the whole tent. Tent meetings, whether formal or informal, will frame its messages. Each boy will color those messages by his own interests, likes and dislikes.

Overhead program features will grow out of the play of interests thus represented. To discover those interests and to help the council tie them together into activity projects that express the real desires and purposes of the campers will require a new technique, in leadership,—technique that is being at least attempted in a growing number of camps.

And in this camp the search for educational values will not be confined to the so-called program activities. The whole routine life of the camp as well will be educationally conceived. *It will be a venture in Christian living* wherein the attitudes developed in camp chores, tent duties, and the various tasks connected with camp sanitation, feeding and the care and upkeep of equipment are considered as of the utmost importance.

At a council of leaders in the first week of a camp in which effort was being made to operate in this way a recent addition to the staff of counselors commented upon the lack of religious activities and raised the question as to whether something ought not to be done to challenge these boys to Christian ideals. On being asked what he would like to see done he ventured to suggest a series of scheduled group meetings where certain Bible study courses he had seen would be taken up and a morning chapel exercise where a scripture reading and prayer would start off the day well. He further felt that the good-night tent devotions just before taps could be used more effectively if the boys were encouraged to lead in a short comment upon an assigned topic to be followed by boy prayers. The director's answer to these suggestions briefly indicates the thinking of many camp leaders as to how a camp may really become a project in the teaching of religion.

He affirmed his own complete commitment to the ideal of the camp as a religious enterprise. However, he had come to doubt the efficacy of setting up machinery without adequate motivation. Unless one paid the price of first cultivating in boys the sense of need or desire for conscious communion with the Unseen, prayer, if undertaken mechanically, could easily become a hurdle rather than a help. The primary learnings from any activity may be things altogether unrelated to the actual thing taught. Prayer, from being communion, may become the price one pays for gaining from the camp leadership good things that only go to boys who pray. Similarly with Bible study and rituals. What the boy learns may not be prayer but hypocrisy. Hence the danger of a set time to pray—a set time to worship. To get a sense of God established one may have to go to quite other things. For God is imminent in the whole of life and breaks through to consciousness in all sorts of situations.

Stand with a boy in the presence of a sunset. To seize the moment in which a situation when all the emotions are right and in unforced ways to enter into his experience and interpret to him the presence of the Unseen, is a great privilege. And so in the presence of a flower. Or, when the boy has challenged the group by some act of generous, uncalculating service, to

remind him by a look of the eye, or some gesture or unforced word that the richness of life traces to things of that sort and that the inspiration to them comes out of the world of spirit, which is in us as it is in everything, is the very acme of religious education.

These opportunities are not peculiar to any special form of activity; one does not look for them especially in class meetings. In nature study walks, in games, at chores, the situations arise. One cannot drag the opportunity in, it breaks out.

What the director desired to see was the development on the part of the counselors of a sensitiveness to these opportunities and a careful use of them. The practice of evaluating life situations so that those elements having value for spiritual ends might be apprehended and used for the enrichment of life was the important thing both for counselors and boys. This was at the heart of a right method of religious education. From it a new lot of loyalties might easily develop and a new interest and purpose with reference to religion, as loyalty to God and one's fellows, might be born. In this way chores, tent duties and devotions would come to be motivated. With the birth of right motive and purpose many activities might be undertaken that, lacking such motive, would be barren and perfunctory. Personal interviews, tent group discussions, services of worship, prayers of thanksgiving and humble petition, might thus become instruments for bringing the boy effectively to an appreciation of God in human life and to a use of those spiritual values, that are constantly a part of his daily experience, for the enrichment of life.

This statement was designed not so much to discredit the so-called religious activities as to prevent a dependence upon them for results that had first to be dealt with in the field of purpose and motive.

Underneath it all was the assumption that if we wish to deal with the real purposes and desires of a group of boys we must seek them out in the white heat of life situations. Such purposes cannot be dealt with mechanically from the outside. To change them or enrich them is in the power of the boy alone. If he is to tie up his purposes to Christian ends, he must be led to a critical attitude toward experience. He must seek to evaluate its component elements so that the desirable factors may be appreciated and new decisions made.

This camp consequently builds its life on boy interests. These are chosen and established in program by the boys themselves through their camp council and various commissions of boys. It is perfectly possible that programs thus developed may not be so mechanically neat or even so inclusive as the leader made programs with which we are familiar. There are some, however, who risk believing that the results in Christian character will be far more real and lasting.

When the day comes that Christian leadership has as much facility in the technique of helping boys to discover their real purposes as it now has in setting their purposes for them, and when it learns to help boys really to learn from their own experiences the things implicit in them, then, and not till then, will the full opportunity of the summer camp as a project in teaching religion be realized.

## GIRL RESERVE SUMMER CONFERENCES AN EXPERIMENT IN EDUCATION

ETHEL NIERMEYER\*

Twelve conferences of younger girls of the Young Women's Christian Association were held this summer under the direction of the Educational Division of the National Y. W. C. A., in out of door camps chosen because of their natural beauty and favorable recreational facilities. These conferences were experiments in educational emphasis in the Girl Reserve Movement, in which the fundamental idea is so to set the environment that girls may discover, under guidance, principles for living that will carry into every day life situations.

Conference leaders being convinced, because of former experience, that "what has to be learned must be learned by doing," did not detail theories to these delegates but rather encouraged them to undertake the practical work of the conference. It became their privilege to strive to build together a community where, through family living, problems could be discovered and wise ways of meeting them could be considered; where hobbies, "companions for leisure hours," could be developed; where the work of blazing a Gypsy Patteran Trail or planning other details of Romany Day could be done together.

From observation at two of these twelve conferences, one might say that the key note struck by the girls was, everything for the common good, "all for each and each for all."

At one conference this experiment started with four hundred Girl Reserves from open country, small towns and cities of several middle western states who came with many questions for which they hoped to find answers during their ten days together. Some of these questions were: Should a girl smoke? Should she pet? How could she know about God? Are there some things she might do on week days she wouldn't do on Sundays? How could she choose her vocation? How could she help carry on the Girl Reserve club at home of which she was a member or an officer?

Fifty-nine adults were also a part of this experiment. Several of these adults were experts: doctor, nurse, director of religious education, dietician, music director, sport specialist, and a person chosen because of her intimate knowledge of people of other lands. Others of the adults were specialists in nature lore, camp craft, kodaking, dramatics. Those responsible for organization were the conference executive and her four associates, who were the hostess, dean of individual interest group leaders, dean of club interest group leaders and dean of living group counsellors.

We are also forced to recognize several program ideas as pertinent to this experiment. The most important of these was a plan to try to build together a community where every person could grow to think more about the happiness of all people than about the gratification of her own immediate desire.

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Every community has its families. The girls were divided into groups of fifteen to twenty who lived together with an adult, the head of the family, called living group counsellor. These living groups met once and sometimes twice a day to discuss the problems that arose out of living together. In Girl Reserve Conferences of former years the girls lived with one adult leader and met with another one for daily discussions, but here the living groups were real family groups, they lived together and talked over together the problems that arose out of their living together. These groups became the dynamo generating the conference program, for through them every girl was directly related to the conference as a whole.

Every community must have its recreation. This community wanted its recreation to be truly recreative. All girls listed things that they liked to do, that they felt were truly recreative, they listed things that they enjoyed doing but wanted to learn to do better, they listed things about which they knew little or nothing but wanted to learn. These desires manifested themselves as individual interests and these vital individual interest groups very naturally evolved: camp craft, nature study, life saving, archery, folk dancing, dramatics, swimming, hiking, kodaking, poetry.

Every community must have its work to do. This community of Girl Reserves had certain projects that needed to be worked out; the conference bulletin board, conference newspaper, the Gypsy Patteran, Flying Fishes' Day, Troubadour Night. Thus the club interest groups had real reason for being.

Organization among the girls centered in a cabinet composed of one girl representative from each living group, one girl representing the combined individual interest groups, one girl representing the combined club interest groups, the conference executive and her associates.

The work of the cabinet was rather simple at first for we started our days of living together with only such ready made rules as applied to the safety of the dwellers in this community, rules concerning boating and swimming. It grew heavier as problems connected with our living together arose from time to time. These problems were discussed by the living groups and a decision as to the best thing to do for the common good was gathered from a consensus of opinion. These group decisions were brought to the cabinet and cabinet action was determined after careful consideration of what could make for the happiness of most people. In former years at Girl Reserve Conferences rules concerning time of going to bed at night, leaving grounds, attendance at meetings, eating of candy and sweets between meals and expenditure of money were handed out upon arrival at conference.

Conference leaders felt that all this that entered into the situation favored a solution of the many puzzling questions which girls asked. Many of these questions pointed to a need for living together in co-operation rather than in conflict, to a need of what it means to understand people, to be related to the laws of the universe, to open the Bible in such a way that they might see it as record of people in search for God and not as a book of cut and dried rules, to awaken an appreciation of beauty in nature, in music, to make possible a sense of achievement through skills and through creation of poetry and drama, to deposit ideas of con-

structive use of leisure time and constructive ideas for living that would carry over into club, home and community life.

Living groups, individual interest groups, club interest groups, all met as one large conference family night and morning. The morning get-together opened with a period of group worship followed by a Bible presentation which opened the Bible as a book of vitally interesting people in their search for God. The conference community came together around the camp fire again at night for a good night message. Music at the morning meetings, at step singing each night after dinner, at the evening camp fire and at the formal Sunday church service was an excellent method of unifying the group.

Evolving out of this situation as outlined, the girls, and many adults too, discovered for the first time in their lives that there could be order in living together without a police system to enforce rules. The responsibility for such living was new to most of the dwellers in this community and opened up a totally new line of thought to them. Girl Reserves discovered that the finest kind of living happily with oneself and with others is brought about by "rules" that develop inner control instead of merely securing an outward conformity. Many problems that arose out of living together they recognized to be the same problems they had to face in home and community life. A satisfactory facing of them at conference meant an easier facing of them at home.

Through the individual interest groups came satisfaction in learning new skills such as archery, handcraft, building out door fires, making broilers for out door cooking; in improving lines of interest already started such as life saving, kodaking; in coming to know intimately the birds, trees, flowers, turtles, moths and butterflies that were a part of the natural environment of this community. They experienced the delight of creating a poem, a song, a play, and these were presented to the entire conference group at evening meetings and in the opening and closing conference ceremonials.

By playing booster for the conference book shop, minstrels for the community gatherings, committee for Flying Fishes' Day and other conference projects, principles for home club committee work were found. Many girls discovered for the first time that it is valuable to look over the field of club work to be done and then to appoint the committee to do the work, instead of appointing the committee first and then trying to find things for it to do.

More tangible things resulting from this experiment were the return of a stolen purse, a slight understanding of the injustice of the tipping system and a realization that midnight feasts often result in unhappiness to those not invited and in lowered vitality the next day to those who do attend. A purse containing two dollars and a half was taken from a larger purse out of a suit case belonging to one of the adult members of the community. The matter came before the cabinet. The cabinet expressed no desire to know who took the money but its members did express great anxiety because of the feeling of guilt and unhappiness of the girl who did the stealing, and they wanted to give her an opportunity to return the purse. Concern was manifested because of the ignorance of the members of the community about provision which had been made by the camp for the safe keeping of valuables.



The cabinet asked the conference executive to express their feeling about the matter to the entire conference group at the evening meeting. The pocket book and the money together with a printed note were returned to the room of the rightful owner the following day.

It was discovered that certain members of the community had been tipping the camp girls who served them at table. This matter also came before the cabinet for discussion and the girls were quite surprised to discover that giving money to a few might make for discontent among camp employees which was entirely against the order of a co-operative community which they were all trying to build together. New attitudes were built up and a real concern was shown for the unfairness of the way in which they had hoped to bring happiness.

Traditionalism was strong concerning midnight feasts. After much discussion in the living groups and in the cabinet concerning the health and happiness of the entire group an early evening "open house" was substituted for the traditional midnight feast.

It is obvious that in a given ten days living can be touched only at certain points and that other points must go untouched. If co-operation had been stressed less, perhaps the value of money, its use, and the whole idea of stewardship might have been considered. There seemed to be an extravagant expenditure of money at the camp store for candy, sodas and souvenirs, but the receipts from the book shop for technical books, poetry, biography, essays, books of prayers, Girls' Every Day Book, were as large as those at the candy and soda counters.

More might have been done to stimulate in the girls a desire to make their living quarters beautiful. Under the conference regime of former years where rigid house inspection was made daily by the conference executive the girls made a valiant attempt to present a shining appearance at inspection time. Under this year's plan the group decided against inspection but did not think very carefully about keeping their surroundings in such a way that they would be a source of pleasure to those about them.

This experiment was successful to the degree that girls discovered underlying truths essential to living. The greatest thing they learned at these two mid-western conferences is that one cannot live unto oneself alone, and that one is more happy and comfortable when one takes other people into consideration. This idea embraced not only members of the conference community but, in imagination, took in home families, school associates and people of other lands. It showed them through experience that group work and group play is more fun than "star play."

Individual interest groups opened up store houses of resource and afforded endless enjoyment for leisure hours. Bible period invited Girl Reserves to adventure with the people of its pages in a search for God. Family group living gave real desire for a search for truth and a continued pursuit of the Girl Reserve way of life.



## THE THEOLOGICAL SEMINARY CURRICULUM\*

ROBERT L. KELLY†

The present day study of curricula constitutes a phenomenon in American educational history. The curriculum problem has been agitating administrators of elementary and secondary education for some years. The storm center of curriculum activity is now in the liberal college, where faculties and students are making their contributions, along with executives and administrators. There has been an era of curriculum revision in the medical, law, and engineering schools. Even some of the graduate schools are showing signs of life! It is most gratifying that a few theological seminaries are facing the desirability of curriculum revision and are facing it with a courage and determination which augurs well for theological education in America. Theological seminaries as a class have been our most notable examples of splendid isolation. It means much that some of them are recognizing the community of interest and responsibility which binds, or ought to bind, all our educational agencies together. The seminary ought to be an educational institution. Some seminaries are.

It would not be profitable now to attempt to indicate the outcome of all this agitation in the area of the curriculum. There are two generalizations, however, which may be ventured. First, no institution is entirely satisfied with the outcome; the curricula all along the line are still in process of becoming. Secondly, American education is throwing off the yoke of predetermined subject-matter. Specifically, the liberal college curriculum is casting out the dominance of Greek and Latin and metaphysics; the law school, the dominance of accumulated precedents; the theological seminary, church history and systematic theology; in medicine, emphasis on the physical to the neglect of the psychic. It is being recognized that liberal studies, that law, medicine, engineering, theology, are all phases of human living, and are indissolubly bound together. Greek and Latin and metaphysics, legal precedents and church history, may persist in the curriculum, although scarcely with the dominance they once held. But if they persist, it is not because they are subjects inherently necessary in a curriculum, but rather because it is demonstrated they may be presented in such a way as to promote desirable human relationships,—because they function in human living. In a phrase, then, it may be said our curricula are being *humanized, socialised, individualised, electrified, vitalised*. Each word suggests a chapter which cannot now be written.

Some will call these quite unwarranted generalizations, and within

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\*[Editor's note: It has been suggested that RELIGIOUS EDUCATION publish a symposium in 1927 on what might be called, "The Curriculum for the Preparation of Professional Religious Educators," and another symposium on "The Curriculum for the Preparation of Lay Workers in Religious Education." Would members of the Association welcome such symposia? Three splendid manuscripts have already come to hand bearing directly on these problems.]

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certain areas they are right. There are numerous changeless seminary curricula—at least the form is changeless, although the content changes in spite of all efforts to maintain the *status quo*. There are American seminaries, the forms of whose curricula have not changed essentially in fifty years. This is not a denunciation; it is a description. The static character of these curricula is justified by the philosophy in terms of which the seminaries are maintained. The faith is established: the curriculum defends the faith!

The present writer does not commit himself to this philosophy—or theology—even though it may have been once delivered by the mediaeval saints.

This discussion conceives religion as part and parcel of the fibre of our being. It is the prime energizer of human endeavor. It sounds the depths of the human soul. It dives down among hidden treasures and brings up things both new and old. It is written in books and ancient documents, but it is also written in the fleshly tablets of human hearts. It stirs up and clarifies the secret springs of the human spirit. It interpenetrates and fructifies all life; it is the abundant life. Is something like this a safe hypothesis for the builders of seminary curricula? This conception is dynamic, not static.

But the business of seminaries is to equip workmen who need not to be ashamed. These workmen must interpret this human life in such a way that it will vitalize human conduct. They must be guides, philosophers, friends of humanity. They must be social engineers. They must interpret the voice of God when they may; they must always interpret the voice of man.

But their function is still more profound. The minister must stimulate men and groups to self-discovery, to make articulate that which is dumb. He is a research worker of the highest order for he must spread the contagion of spiritual research. His field is more challenging than that of the aviator. He deals, and he teaches others to deal, with fundamental questions of human value and human responsibility. And the questions are not only—not chiefly—intellectual; they are in the realm of the feelings and the will. He challenges men to the highest intellectual adventure, the widest human fellowship, the deepest spiritual communion,—to an all-embracing service of God and man. No cornetist plays on so delicate and responsive an instrument as the minister of the gospel of Jesus Christ. He is the chief of Apollos, playing upon the harp of life.

How many curriculum builders start out this way? The seminary curricula have been standardized by imitation. Curricula are handed on from generation to generation, but religion is like an electric current or a river. Its continuity is preserved but its meaning is new. How thrilling are these "new" discoveries which college and seminary youth are now making in the realm of Christ's teaching and personality! If a seminary curriculum could catch this, and teach it, and pass the contagion on, theological education would be revolutionized and the Kingdom would not be delayed.

If a seminary would make a thoroughly intelligent prescription for its curriculum it must first make a diagnosis. The thoroughgoing diagnosis has not yet been made. Our diagnoses of curricula to date

have been largely in the field of traditional subject-matter. What we need to do is to analyze and synthesize the job of the ministry. We have been talking "around it and about." We have been building in terms of tradition, by pure reason, by guess-work, under the spell of sectarian and other types of prejudice. Most theological seminaries have been set in the world to perpetuate designated creeds. How many build the curriculum in terms of ascertained data in what the active minister in his parish and in the community needs to know and is required to do? The seminary curriculum should be the outcome of a study of the job. One would not employ a musician who knows only the history and metaphysics of music or a physician with a similar equipment in his chosen field.

I assume that a theological seminary is a *graduate, professional* school.

If it is a graduate school there should have been a pre-theological course. Ministers in our seminaries now come from 700 colleges and there is not a carefully outlined pre-theological course in half a dozen of them. Presumably a "practising" minister should know the Bible. How many colleges teach the Bible? How many matriculants in theological seminaries know the *contents* of the Bible? This is the job of the college. Most seminaries do not teach the Bible—and should not, in the sense now being considered (I mean the actual contents of the Bible, which seminaries usually take for granted). But if the colleges do not do so, the seminaries should.

The college should teach the pre-seminary candidate the English language and literature. What a great literature it is and what a tool in the hand of the skillful minister! This is a second *sine qua non*.

Humanity is suffering today from an overdose of unmasticated, undigested, unassimilated science. Some ministers can read and speak the English language and other languages but how few really know what science is all about? A minister was asked, "Have you formed an opinion—have you expressed an opinion on evolution?" "Yes," he said, "I have expressed an opinion, I have not formed one." The pre-theological candidate should really feel at home in at least one of the sciences and should comprehend the scientific spirit and method. How much heat wasted in controversy might be transformed into helpful forms of energy if only more ministers knew that modern science does not deal with origins.

The prospective minister should have some comprehension of philosophy, of logic, of psychology, of sociology.

The pre-theological course should ideally require a reading knowledge of one of the biblical languages—Greek preferred perhaps—and one of the modern foreign languages.

Finally, a student looking forward to the ministry should have had some introduction to literary criticism and the historic method. This is all pre-theological—these are the tools with which the ministerial student should be able to work.

The seminary curriculum itself—a curriculum for a graduate, professional school—will be largely individualized and carried on in terms of projects and problems. The curriculum is the program of an individual student—no two curricula should be identical. The main subject

to teach in the seminary as elsewhere is *the student*, and the best method is to allow the student to teach himself under guidance. There is no real man except the self-made man. The student, whatever he studies, should develop self-reliance, initiative, resourcefulness. He should learn to synthesize his knowledge and experience. He should become a creator. These things cannot be done for him.

Systematic theology and church history may not be ignored without peril. The thought processes of the race count for much. But after all, the thought experience of the race, at the best, sets up guide posts, and guide posts do not always point forward. They often get askew. How can there be a systematic theology which is so unsystematic as to ignore science, education, psychology, sociology, ethics, politics, life? How can there be church history which omits the fact that since the world war over a thousand community churches have been formed, partly as a protest against much that church history teaches? The best thing for a teacher to teach is the thing he knows best and can teach best. William R. Harper taught Hebrew—adjacent to the stockyards of Chicago—and taught it like a series of hairbreadth escapes. The main thing—he related it to life. After all, students will forget most of what a teacher teaches, but they will never forget what manner of man he is if he taps the mysteries of the spiritual life.

By way of summary—Let the subjects in the curriculum be selected with reference to the job to be done and to the knowledge and capacity of the teachers. Employ only teachers who have sounded the depths of the spiritual life and who are at home in some area of human scholarship. Abandon the formal lecture and other methods of spoon-feeding, and substitute the project, the problem, the seminar, the case, the clinic. Select students on the basis of quality and not quantity, and grant them large freedom in their great adventure—a freedom that will allow prophets to emerge if the prophetic gift is within them. And remember always that for the full development of the spirit of adventure there must be rich and multitudinous contacts—human and divine.

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## GROWTH TOWARD PROJECT EDUCATION AT FISK UNIVERSITY

PAUL E. BAKER\*

Some one has compared education to an old Roman custom of training galley slaves. The vessel was drawn up on the sandy beach. Slaves were placed in it and made to pull the oars until they had acquired proficiency in the technique of rowing. The galley was then pushed into the water where the rowers could dip their oars and propel the boat to some desired port. In like manner the college has been thought of as a place apart, where students go "to learn the arts of life." After becoming skilled they return to normal human relationships where they put into operation what they have learned. It was "learning to do by doing," but not at all under actual conditions of life. Students "pulled their oars in the air." On the basis of this idea, college life was expected

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to be hard and uninteresting. Effort was not expended to make it attractive or absorbing, or to relate its activities with those of life. This would take away necessary disciplinary values. It would create an unfortunate pleasurable experience, it was thought. College was for drill, a place to master the technique of life, to build up controls, to learn to endure hardships, to "learn to row."

Modern education is considered a cross-section of life itself. Methods, attitudes, organization and administration are developed accordingly. Officials now strive to relate the university to daily life. They are eager to give students human contacts, normal experiences, life relations. The campus is no longer considered a hot house where plants are prepared, to be set out later in the larger field of life. It is, itself, life's real battleground, where each experience is a part of the great human program, where students work, live, and develop.

In order to accomplish the end in view, it is necessary that the student have the largest possible opportunity for expression. Professors cease to do things for students and do things with them. Educational programs are organized with student activity at the center. It is on this axis that the modern university revolves. The largest development and experience for each student becomes the chief objective of the teacher.

Certain specialized types of institution have made large progress in the direction of purposeful student activity. The medical school has its hospital; the school of pedagogy its training school; the theological seminary its student pastorates; the school of science its laboratory; the school of pharmacy its dispensary. Institutions devoted to arts, literature and social sciences have fallen behind. Most universities have not thus far considered seriously the adoption of the project principle in their entire educational program. Those which have attempted it are only partially organized in harmony with the principle.

At least two major reasons explain why this situation exists. First, most older teachers were trained with the idea that college is *preparation for life*. They do not understand the newer principle, that education is *life*, and hence cannot apply it. In the second place, it is difficult to administer a college entirely on the basis of the project principle. A college president recently said, "I run my school on the big stick idea, because it is easier, and because I get things done that way." He was more interested in getting things "done" than he was in drawing out latent powers of his students.

Many administrators are eager for their students to be active, but it does not seem to make much difference what they do. They are concerned about movement, for movement implies student interest, but they are oblivious to direction. They fear student control. I have seen college campuses where it all seemed "Much Ado About Nothing." Every one was hurrying, but there was no evidence of getting anywhere,—of real achievement. Students were given freedom of expression, but had no responsibility placed on them. Student leadership in serious matters was suppressed rather than given a chance for development. Powers were not given a chance to function, or to grow. Guidance was in faculty hands, not student. Instructors seemed to be saying, "Students should listen and learn. Some day they will have a chance to exercise responsibilities." Students were restless and un-



developed; active in many ways, but not doing responsible things. Athletics, social life, literary organizations, as well as courses of study, all were under faculty domination. Students were not trusted. Some few were satisfied. Others were saying, "This thing is all wrong somehow. Let me put my vitality and ability behind it. I can help it move."

It appears to me that the greatest need of universities is to develop a constructive policy, under which students would have an active, purposive share in accomplishing the end in view.

Fisk University is far from ideal in applying the project principle; however, some progress has been made in that direction. It does not exhibit a unique situation at all, for many institutions are attempting the same things, some more successfully than Fisk. The real significance of the endeavor lies in the fact that students here receive their first experience of this sort. Perhaps there is greater social need for developing among them capacities of the consciously purposive, self-willing, activity type, which are the objectives sought through use of the project principle. In this paper we shall recount some of the more important phases of this developing life.

#### *Project Aspects of Curriculum*

In part, the curriculum is organized according to the project principle. Courses of study are organized and taught by professors, of course. There is little of the haphazard, unguided, sporadic whim-following so often seen and unfortunately labeled "project teaching." But professors are seeking to become guides and co-operators, rather than task-masters. Students, individually and in groups, think through many social problems for themselves. The teacher is the expert at times, consulted and advising; more often he is a co-operating member of a group. Students choose their own activities and carry them through. They are encouraged to good work through recognition and extra credit allowed. Examples of this are the following:

Connected with the sociology department is Bethlehem Center, a social settlement, well equipped and scientifically organized. Students may live at the center, spending half their time in social service. Others elect to spend certain hours a week in case work, on the playground, in the gymnasium, in clubs, or in the kindergarten. Sociology is thus studied at first hand in a field where problems are many and varied. Students have wide freedom to develop initiative, and to follow their own plans. They are guided in their efforts, but not commanded. Sometimes a trained social worker will accompany them on visits to homes, introducing them to the work. More often they go alone. Problems arising from field activities are often made the basis of class discussion.

The department of religious education directs a church school on the campus, including week-day periods as well as Sunday. Activities include work, study, worship and play. University students direct all departments of the church school. The teacher helps; students plan and carry out the program.

The physical training department assists in club work and recreational activities both within the university and without. Students assume certain responsibilities which they execute in co-operation with



the director of physical education. Other clubs and classes are directed by students from these two departments almost entirely on their own initiative. Plans are being developed by which college students may work among various churches and schools of the city. In this way opportunities for stimulating field activity will be multiplied.

Hi Y and Girl Reserve Clubs are organized and directed by students. An effort is being made to promote scout work among junior age children. The plan is for students in the departments of religious education and physical education to direct children and young people of the community in worth while activity during leisure hours.

In other departments the project principle is constantly applied. Students in manual arts assume work projects at the beginning of each quarter. One will make a wagon, another a cedar chest, another a chair. Students in public speaking organize debating teams. Students of English enter essay contests, both local and national. Plays are given from time to time, guided by a teacher, but developed and carried through by students. Students in music offer public recitals during the year. They also furnish music for public gatherings on the campus and in the city, and for all religious meetings.

This will give an idea of the way the project principle is applied through the university curriculum. Students are graded in this practical work. If they do unique or special work with class or club, in music, dramatics, English or manual arts, they are given extra credit towards graduation. The student is given widest freedom, but his work *must be significant* before recognition and credit are given. In this purposive activity he develops initiative, self-control, and capacity for constructive work.

#### *The Project Principle in Administrative Control*

Fisk University is organized to give students a large share in the control of campus life. Students take a major part in all principal activities: athletic, social, administrative, religious.

The athletic association is composed of representative students, elected by the student body, with one representative from the faculty, and one from the alumni. This group organizes, directs, and controls the athletic program of the university. They choose managers and captains for all teams. They direct the spring day program, grant college letters, control and pay out athletic funds. This organization affords students experience in business affairs, in the control of men, in working out schedules, in contacts with other colleges,—*all under their own authority.*

The Greater Fisk Herald is a student publication. Board of managers and editorial staff are students elected by students. There is only one faculty adviser, and he merely *advises*. He does not rule. Material is collected, edited and arranged by students; all money collected and dispensed by them.

The student council is composed of presidents or chairmen of leading campus organizations, and representatives elected by classes. Two faculty members attend meetings and serve as advisers to the council, but have no vote.

Academic matters pertaining to scholarship are under faculty con-

trol. Problems of discipline and student control are in student hands.

The student council is the supreme governing body. Within its field—discipline and student control—it is responsible for all other organizations. It may recommend suspension or expulsion of students. It chooses its own method of punishment for offenders. It controls relations between men and women students. It often takes social privileges from students who violate regulations. The council chooses the social committee of the campus. This student committee plans and directs university social affairs.

Moving pictures exhibited to student groups are under a student's control. He secures a list of available pictures, consulting representative students and teachers. He contracts for pictures in greatest demand. The university has had the best motion pictures it has ever had, and for the first time has shown them on a paying basis, since management was placed in student hands.

Students determine many religious activities of the campus. The Wednesday evening fellowship meeting is under their control. They help choose topics, take part in discussions, and often preside. Special religious meetings, such as the Christmas program or the Day of Prayer for colleges, are in their hands. The Sunday evening forum is directed by the Christian Association Council. They choose topics and secure strong speakers for the program, which consists of a thirty minute address and thirty minutes of questions and discussion. Students attend meetings in large numbers and ask intelligent, searching questions. They think seriously on questions of national and international import.

The writer believes so profoundly in the value of these non-curricular activities in the total educational scheme that he would advocate giving college credit for some of them. For instance, if field work in sociology or activity in debating is worthy of credit recognition, why should not serious work on the college journal or successfully carried executive responsibility on the student council be equally worthy of such recognition? The immediate result would be a still greater interest in the project undertaken, and an opportunity to demand the most conscientious work in carrying such projects through.

#### *Some Advantages Accruing From Project Teaching*

(1) *A reduced staff.* Through the application of the project principle to university administration, the number of necessary teachers and officers is reduced. Students assume many tasks once delegated to paid assistants. For instance, discipline may largely be under their control. Athletic, social, and religious programs may be directed largely by them. They become responsible for the college journal. A good deal of office, library, dormitory, and dining-room responsibility may be laid upon them. All these things, which are part of the learning process, are education through participation. For some of these activities students may be paid. Others they would gladly assume without such incentive. The budget of the future college may very possibly be reduced in this way, and perhaps fewer teachers will break down in health because of nervous strain.

(2) *Control of discipline.* A person would rather govern himself than be governed by outside authority. Students would rather obey

elected student governors than imposed college authorities. Social pressure is greater when students themselves determine and exert the pressure. The group feels itself responsible for enforcing the law. A student will modify his type of conduct when his comrades oppose the way he acts. Students are more strict with each other than faculty members are likely to be. Indeed, at Fisk, the faculty has often found it necessary to recommend modification of punishment administered by the student council. It has often seemed too severe. This democratic control of conduct makes for greater efficiency, less institutional control, a better developed student opinion than has been the case under the old regime.

(3) *Students related to life.* Many students are still sitting in the class-room like the galley slaves of old, "pulling oars in the air." The process is artificial and is unrelated to life. The teacher does the work while the student sits passive "being educated." There are still institutions where students may graduate without having developed powers of constructive thought. There are still those who would compare a student to a sponge and education to an absorption process. The project principle relates the student to life. He becomes a kind of apprentice engaged in learning the real processes of life by working with more experienced men. He enters the category of those carrying on serious business activities, although he is engaged in the learning process all the time.

(4) *Students prepared for life.* The project principle helps resolve difficult problems of interest, attention, and self-control. It gives the largest possible development in knowledge, skill, and character. The student does not beat out his life on the anvil of experience. He is touching life at the largest number of points, and hence attains the largest growth, the widest ability to function in life. The use of the project principle prepares the way "for the abundant life" of which Jesus spoke.

#### *Conclusion*

In this article I have not stressed the important place of faculty advisers in student activity. Nor have I mentioned the more orthodox work of class room teaching, which sometimes is far from employing the project principle. Some students, as well as some professors and administrators, seem to thrive better under the older forms. It seems so easy to "do as one is told." But the student, wherever we find him, grows by doing things. His life expands on the basis of experience which comes to him. The teacher cannot learn for him; he must learn for himself. The teacher is merely the guide in the process. He must decrease,—drop into the background,—as the student grows in knowledge and develops capacity for himself.

Fisk University has begun to try the project principle. It has worked well in many situations. It seems capable of much wider application in college life. Students and faculty seem determined to experiment further.

## A COLLEGE COURSE AS A PROJECT IN BUILDING CHRISTIAN CHARACTER

ADA SIMPSON SHERWOOD\*

The growing tendency to estimate education in terms of life rather than in amount of knowledge acquired, is especially apt in evaluating religious education where life is the main thing. Just as one would discount a religion consisting mainly of forms and ceremonies and words, so he would put low estimate upon religious education which dealt only in words and passive experiences. Religion is life and must permeate all life to be effective. There can be no separate compartments.

Psychology has taught us that all experience is educative, types of experience determining quality of education. How valuable, then, the control of experiences. More and more character is being emphasized as the most worthwhile product of the educational process.

Project is a word well adapted to express this larger grasp of the meaning of education. Character-building, or the development of the whole personality as an aim, might be considered what Professor McMurry calls, "the larger lesson planning," or "the big unit, developing series of problems deeply imbedded in life situations," in a scheme of project teaching. In religious education, then, the Christian character of the student is the "big unit" to which all contributing experiences are subsidiary.

With Christian character as the ultimate goal of education, and all experiences educative for good or evil, it follows that a school or college which can largely control or direct experiences outside the class-room, has added opportunity to reach its goal. Such an institution is Berea College and allied schools in Berea, Kentucky.

The purpose of this paper is to describe Berea College as an extended project, in which students and teachers join in a "purposive endeavor" to build Christian character.

The institution includes a college proper granting an A. B. degree, and three other schools,—a foundation and junior high school, where provision is made for any student over fifteen years of age, even though he must begin with the first grade; an academy, preparing for college entrance; and a normal school, which complies with the law of Kentucky for certification. This school is organized to meet a very definite historical and geographical situation.

### *A Unique Social Background*

Berea aims to serve a southern mountain region, "Appalachia," which includes the western portions of Maryland, Virginia, and the Carolinas, all of West Virginia, the northern counties of Georgia, and the eastern parts of Kentucky and Tennessee. This district has been called the "mountainous back yard" of eight states. It has an area of 112,000 square miles, nearly as large as New England and New York combined. It is rugged and picturesque in the extreme. A writer has

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said,—“A journey of fifty miles almost anywhere in Appalachia has far more ups and downs, and steeper ups and deeper downs, than a five hundred mile journey across the Rocky Mountains.”

This region is characterized by poor roads, often simply creek-beds, (which means no roads in high water), isolated farms and hamlets, and little or no means of transporting produce to market. Often a family's only means of communication with the outside world is by horseback. Poverty and illiteracy are almost inevitable results of such geographical conditions. Eighty-five per cent of the students of Berea come from this region. Although the school could easily fill its dormitories with worthy and needy students from other localities, the administration resolutely refuses to admit more than fifteen per cent from “out of territory.”

The people of Appalachia are as unique as their territory. When the Erie Canal and the Great Lakes route were carrying immigrants into the middle west, the ancestors of these people were relieving the congestion in the South Atlantic states, and satisfying their spirit of adventure, by crossing the mountains and settling in the valleys and on the slopes beyond. Lack of transportation facilities meant isolation from the rest of the world, and the onward sweep of civilization has left them in the rear. Speech, manners, and customs of revolutionary times still prevail. Says a writer, “From the old log house where I live upon the outskirts of this forest, we can ride in four hours into the seventeenth century.” And again, “If Shakespeare could revisit the earth today, he would feel more at home among our mountain people than anywhere else.”

The people are mostly of English and Scotch-Irish descent, and boast the purest Anglo-Saxon blood on the continent. They are loyal, hospitable, kindly, and independent. A peculiar religious condition also prevails. Sectarianism is strong, with quibblings over methods of baptism, predestination, and the sanction for Sunday schools and missions. There is a sacred, almost superstitious reverence for the Bible, with a literal interpretation sometimes even to the “four corners of the earth.” A mountain preacher may never have been to school, he may have completed but a few of the early grades, but if he feels called to preach, he is confident the Lord will put words into his mouth, and he scorns to preach for hire. This, of course, is extreme. Changes have been wrought as civilization has seeped into towns and villages. The so-called civilization following mining and lumbering activities does not always bring improved moral and religious conditions, and often the last stage of such a locality may be worse than the first. Berea attempts to minister to these people not only by educating sons and daughters, but by sending back into the mountains helpful leaven in the way of workers trained for their needs.

#### *A Project Program*

Berea College undertakes this service of education, enlargement, character-building in various ways. First, by a rich curriculum, including with the usual academic subjects, courses in home economics, agriculture, and various vocational and social service subjects. Students have a wide range of choice in their preparation for service. The actual work of carrying on a large institution (enrollment nearly 3,000) is done



largely by students, and farm, dairy, garden, bakery, laundry, store, hotel, hospital, printing press, and offices, besides the kitchen, dining-room, and janitor work, furnish them with a touch of real life. Every student is required to work at least two hours a day. High ideals of service are maintained. To illustrate, in the lobby of the hotel maintained by the college a prominent notice says, "No tips. All service, either at the desk or in the dining-room, will be cheerfully rendered by our students. Tips lower the standard of manhood and womanhood." The dignity and efficiency of all labor is emphasized by an annual labor day when friendly contests are held in various lines and prizes are awarded. Everything possible is done to stimulate in students the performance of honest work.

Although no students under fifteen years of age are admitted, these, and many still older, are immature and inexperienced, and not yet fitted for self-direction. Believing that "there is a place for compulsion in a democracy," that habits of obedience to law and authority make for good citizenship, and that wise and well directed control by outside authority leads the individual to the development of an inner self-control, the authorities confront students with certain rules and regulations, which are rigidly enforced. Students may not use tobacco or liquors, or carry or use weapons, or enter certain well defined places. Certain restrictions in dress are imposed, not only to guide in a wise use of money, but that the poorest student may not be embarrassed. While certain questionable amusements are forbidden, others of a wholesome character are provided in sufficient amount,—such as well selected picture shows, dramatics, musical entertainments of various sorts, athletics, and social gatherings. The administration fosters normal limitations and supervision. The "do as you please" policy is not applied either socially or educationally, yet all of their experiences are intended to prepare students for self determination. Positions of grave responsibility are given those who prove themselves worthy, and rarely is this trust betrayed. That students themselves are developing high ideals of conduct was evidenced recently when some benevolent friends of the college offered a free trip to Washington and other eastern points to ten selected students. An appeal was made to the student body to help in determining the basis of selection. They generally agreed to place foremost among qualifications reliability and honesty, and second, cheerful willingness to serve the group.

Direct religious influences are many. Bible study the equivalent of one hour a week is required of all students, as also are attendance at chapel and Sunday school. No sectarianism or denominational creeds are taught, but the cause of Christ is presented constantly in the regular instruction, and frequently by outside speakers of the highest intellectual and spiritual attainment. "In order to promote the cause of Christ . . ." are the first words in the constitution of the college, and it is expected that every activity of the institution and the influence of every teacher and worker shall contribute to that end.

#### *Results Attained*

It is gratifying to learn that of the mountain students graduating from college eighty-seven and eight-tenths per cent go back to the moun-



tains for service. Forty-five and eight-tenths per cent of all graduates are engaged in educational work, and nearly six per cent in direct religious work.

Every graduating class contains men and women who have been so tested in positions of responsibility as to develop vigorous Christian character, and to insure a life of service to the world.

Those who stay in school but a short time return home with new ideas for bettering home or community, for piping water into the house from the spring, for more scientific farming and improved livestock, for new interest and new methods in their schools, for a saner interpretation of the Bible, for more attractive and efficient Sunday schools, and many times with an experience of a Savior who becomes the inspiration for their own and the community's uplift.

There are failures. The institution would not otherwise be human. Early in the year begins a process of sifting out those who can not or will not maintain the high standards of the school,—boys who have used tobacco from childhood and lack the stamina to break off, who bring with them the practice of "totin' a gun" and wish to indulge in a "shootin' up" time; girls whose vanity outweighs their good sense and who persistently hold a painted face and a silk dress as the highest ideal of a lady. Those who persist in breaking rules are quietly requested to go home or not to return next term. Occasionally a student entrusted with larger responsibility fails the trust. This, too, is life. Statistics are not available, but we believe the proportion of such failures is very small.

The project of character-building goes on and on to the third and fourth generation, and touches many whose names are not enrolled.

## PROJECT TEACHING IN A HIGH SCHOOL CREDIT CLASS

ADELE TUTTLE McENTIRE\*

This paper records some facts about a "continuous project" in religious education. It is the story of a Sunday-school class which started a little more than a decade ago, with tiny beginnings and with only one common purpose. Slowly traditions have been built, and each year sees new goals attained, new ideals established. Today, every girl who seeks membership learns through the initiation service, which interprets the *delta* as emblematic of the poise and symmetry of the well balanced life, the great three-fold project which now motivates the group in their common, purposive search:

### GROWTH IN GRACE, IN WISDOM, AND IN THE JOY OF LIVING

A dozen years is a brief span in the history of any educational movement, but it was just about that long ago that there was inaugurated in North Dakota a plan by which credit might be given in high school for a course in Bible history pursued in Sunday school. Offering to her sister

\*Mrs. McEntire, teacher of the class, is author of *Outline Studies in Old Testament History* (Abingdon), and is preparing a similar volume in New Testament history, soon to be published, based on the work done in this class.

state that sincerest form of flattery, Kansas promptly adopted the plan and adapted the syllabus to slightly different local needs. In September of 1915, when the opportunity of securing credit for Bible study was offered by the Topeka high school, there were found in the First Methodist Church just five girls who were interested in the privilege, and they became charter members of the class.

Adopting for its motto the biblical expression *dorean elabete, dorean dote* the class found in the three *deltas* and the one *epsilon* the basis for its name; the *Tridelta Epsilon Class*. There was developed a simple but beautiful initiation service which recognizes in the three equal sides of the capital delta the emblem of symmetry. The form is mystical, figurative, and beautiful. As it is repeated year after year the girls come to appreciate profoundly its significance:

### THE EMBLEM OF SYMMETRY

"We have chosen the delta as the symbol of the well-balanced life. We will build for you a delta and reveal to you the meaning which it typifies for us.

"I lay the base of the delta, which symbolizes the most important purpose of this class. This expresses our hope that we *grow in grace*.

"On such a foundation we must build wisely and we need as our next ideal the well-trained mind. I lay the second side of the delta. This expresses our desire that we may *grow in wisdom*.

"Growth in grace and in wisdom comes in fullest measure to the girl whose body is strong and well because of wholesome habits and whose life is enriched by friendships and social contacts. I lay the third side of the delta. This expresses our wish that we may *grow in the joy of living*.

"This, then, is the message which the delta speaks for us:  
GROWTH IN GRACE, IN WISDOM AND IN THE JOY OF LIVING."

### I

Tucked away in an obscure corner of the building, this small group experienced a thrill in faring forth upon a new adventure, and resolved to blaze a trail that other girls might like to follow.\* For their first ideal, they determined that they would seek to grow in knowledge and in love for the Bible. As a matter of class pride, they agreed to strive as zealously for scholarship honors in Bible study as in academic subjects. Companion rather than guide for the girls, since this was unexplored territory for her, too, the teacher ventured upon the task with the conviction that the study of the Bible could be made as delightful and as scholarly as any subject in all the realm of natural science—the department in which she had taught in college—and that a Sunday school might as truly be a place of fascination as is a laboratory.

Because the attainment of Christian character is rightfully the supreme goal of religious education, too often the essential need for ade-

\*Six semesters are required to complete the course. The class enrollment is limited now to 36. 115 girls have been enrolled, of whom 53 have graduated and been awarded the class diploma, 24 have moved away or gone to college before completing the course, and 31 active members are now at work on the course.

quate biblical knowledge has been belittled or ignored. It is not unusual to read disparaging comments which imply that a scholarly study of the Bible on the part of children merely masters facts and fails to inspire or motivate the life. It is the purpose of this article to demonstrate that the ideal, *growth in wisdom*, is symbolized by only one side of the delta and is not incompatible with the objectives of *growth in grace* and *in the joy of Christian living*. It is not possible to train intelligently without imparting information. These keen-thinking young people now in high school, on whom the church depends for future leadership, must *learn* before they have anything to express; they must *know* before they can teach, or apply teachings, or even adequately discuss them. We owe to them a comprehensive knowledge of the Bible—the text-book of our faith.

Tests given to teen-age folk show a surprising and lamentable ignorance of even the most simple facts of Bible history. While frankly admitting the ignorance, it is doubtful whether any experienced high-school teacher would consider this as either surprising or lamentable. Graded lessons, ideally adapted to certain needs of the child, do not set accuracy of knowledge as a goal for the junior and intermediate departments. They establish as an ideal for a younger pupil only "such acquaintance with the lives of the heroes of the faith as will make him feel the attractiveness of right behavior." It is a matter for grave concern, however, if, through the critical years of adolescence, the Sunday school pupil fails to acquire that constructive knowledge of the Bible which will give him a firm foundation for all his future years of religious reflection.

Recognizing that for the first time in their lives these younger teen-age folk are mentally ready for the orderly study of consecutive Bible history, and that this study is essential for a well-rounded education, the high school chooses this as a basis for credit and establishes standards of scholarship commensurate with requirements in other courses. A teacher of a high-school-credit course is often asked just what these young high-school students really are expected to know when they enter a class of this nature, and what the tests reveal that they learn in this kind of study. Through several years of experience the writer has accumulated a wealth of such test material from which a volume might be written in answer to that double question. As a concrete illustration, just one example is chosen.

Prior to their undertaking study of this type, ask any group of young Sunday-school folk to write anything they know about the Sermon on the Mount, telling of its theme, its teachings or any phase they may choose. Judging by many experiments of this nature—in Topeka and in other cities—the writer may predict that the papers will be vague, brief, perhaps entirely blank, or they may contain quite startling statements contrary to fact.

The training that is necessary to prepare students for examinations develops in them the ability to express the knowledge which they have acquired. In a test given at the Topeka high school, this question was asked: "What was the Sermon on the Mount? Tell the circumstances of its delivery and include in your answer statements about five of its

teachings." The answer below is taken from the examination paper of a fifteen-year-old girl, a sophomore in high school.

"The Sermon on the Mount is one of the most beautiful parts of the Bible. If one should use the Sermon on the Mount as a guide for life, I am sure he would lead a beautiful life. Jesus used the sermon to teach what the life of the Kingdom of Heaven is and that is a life we may live right here, if we will follow Jesus' teachings. It seems very strange to me that a sermon delivered so long ago can still be used in these modern times, that are so unlike, as a guide for an ideal life. If it can be used in these times, its principles must be worth while for all the generations that are to come as they have been for all the generations of the past.

"Jesus delivered this sermon to his disciples and to the multitude, speaking out of doors, on the hillside, as was his custom. Artists have tried to picture how they think the crowd must have appeared and we have many beautiful pictures of the Sermon on the Mount.

"In this sermon are the Beatitudes, the Lord's Prayer, the Golden Rule, the duties of the Christian life, the sanctity of marriage, and the works of a Christian and his attitude toward others. Jesus told his disciples they were the salt of the earth and the light of the world. They knew how important salt and light are. He told them they should love their enemies. That sounds very hard to do but when we think what hate means and what it does to us, then we know that we do not want to hate anybody.

"Jesus taught many things about how to live and how to treat others and then he closed with a comparison of those who do what he commands being like a 'house built on a rock.' The house is built on a firm foundation and nothing can disturb it."

"An exceptionally good answer," you say, "but certainly not a typical one." Exceptionally well phrased, we will agree, but it is quite typical so far as evidence of knowledge and understanding is concerned. Following a semester of study, one quite confidently expects equally intelligent answers in at least twenty out of twenty-five papers. Many of them are splendidly expressed for, in important subjects, that is a requisite of the training.

## II

The delta so manifests perfect equilibrium that it cannot be disturbed no matter how unceremoniously it is handled. May I, then, be so illogical as to use the third side of the delta, which symbolizes *joy of living*, to explain the second great fundamental project of the Tri-delta Epsilon class?

Drawn together by that one incentive—credits to be gained for a course in Bible history—that little band of five charter members quickly discovered that the highest conception of life at its best involves many personal contacts and social relationships. At first, the craving for companionship was satisfied by little informal parties, but gradually there developed an "increasing purpose" until, through the year, it has come to pass that the "merely for fun" social life of the class is limited to two or three parties a year. Holding as chief ideal in this project, the life in the home, with the aim expressed as "good to live with," the relationship of parents and daughter is given first consideration. Exem-

plifying this ideal, the Christmas candle-lighting service, when fathers and mothers and daughters come together for an hour of fellowship and consecration, is the crowning event of the year. This class is perhaps unique in counting its service work as a part of the "joy of living" project, rather than considering it a means of grace. Through the years, many forms of service work have been undertaken, but a brief story of just one adventure may speak more eloquently than pages of theory.

At Christmas time, a few years ago, the class asked the local charities organization for a teen-age girl as their particular protege. The girl was found and she certainly needed them desperately. She was a helpless cripple and she possessed a family—father, mother, brothers, sisters—that needed friendship too. Never, in all their sheltered lives, had any of the Tridelta girls seen such poverty or squalor as their investigating committee discovered when it made its pre-Christmas visit. Store-chests and pocket-books were lavishly opened to carry a real Christmas to that little cripple and her forlorn family.

But Christmas did not end with the twenty-fifth of December. A tiny stranger, whose only swaddling-clothes were torn fragments and whose cradle was not so clean nor so comfortable as a manger, had come as a tragic gift into that home. Touched with pity, one of the girls reported his plight to her class-mates and many precious hours of the short Christmas vacation were spent by the girls in making a layette for that helpless baby. Never was princeling in royal apparel more proudly exhibited than was the youngest-born of that household, clad in garments fashioned by teen-age fingers.

Nor was that all. A charity hospital would undertake the care and cure of the little cripple, but braces would be needed—braces that cost sixty dollars. It was a big challenge for a class of young girls but they met it, and a young woman, now in her twenties, walks today, because a little class of teen-age girls found that in personal service there is to be found the *joy of living*.

Nor was Christmas ended yet. There was in that family a sixteen-year-old girl, Mary, whose need for clothes touched the heart of another Tridelta girl, Ruth, let us call her—even as the baby's distress had won the eager sympathy of another class-mate. Once a week, through all the warm summer vacation, Ruth spent a day with Mary, teaching her to cut and to sew, to clean and to mend. Mary is in her own home now—a tiny home, but clean—and her own baby is sweet and wholesome in garments of his mother's making. But Mary was not the only one who gained by that summer-time of service. Ruth received such a vision of the real "joy of living" that she entered college that fall, majoring in social science, with the intent of preparing herself for definite Christian service work. And did her dreams come true? No, she is married now, but as one thinks of the dedication of a Christian home, shall one say that those girlish dreams were wasted?

### III

"The first shall be last and the last shall be first." Had it been urged upon these five eager young girls, who came seeking credit for their Bible study, that they choose as their first ideal, *growth in grace*, the appeal would undoubtedly have met with their assent but not with their response. To the young thinker that is an abstract idea. In the

study of the Bible, as in other subjects, the first step is to *learn* and an advance step is to *think*. Gradually, it was revealed to these Tridelta Epsilon girls, in their progressive study, that the historic source of our faith is the spiritual source of our power to attain toward our ideals. It was with real understanding that they finally chose, as the symbol of the most important purpose of the class, the base of the delta, *growth in grace*.

Outgrowing that obscure corner where it was first tucked away, the class was moved, first to a small room, then to a larger one, until today it occupies the largest individual class-room which the Sunday school has to offer, and has virtually become a separate department. This gives full opportunity to carry out the third great project—the training in the devotional life. To share with these young girls in their reverent service of worship is in itself a benediction. The order of worship—prayers, hymns, stories, readings, pictures—all is built around a central theme, some phase of a teen-age girl's experience in the alluring adventure of the Christian life.

\* \* \*

"The writing of these words has borne  
My fancy backward to the gracious past,  
The generous past, when all was possible  
For all was then untried."

\* \* \*

In reminiscent mood, one pictures the many young, eager, earnest girls who have come, as did those five, desiring only credit in Bible study but finding their diligence rewarded far beyond the power of written records to measure. Of their class ideals, who shall determine "which is the greatest of these three?"

Without the intellectual appeal, there would never have been a commensurate understanding of the great fundamentals of the Christian religion—the meaning of faith and of prayer, of service and of worship. Without the discernment that "God is a Spirit and they that worship him must worship him in spirit," the mere teaching of facts would have been cold and inanimate, quite destitute of the inherent power to make the Bible real, vital and dramatic in its appeal to youth.

Of the many factors that, multiplied together, have produced class loyalty, perhaps no single one has been more significant than the establishing, back in the very beginning, of a definite goal of attainment. In order to win the class diploma, it was required that a girl complete the three years of work, conform to the requirements of attendance and scholarship, and pass all six examinations at the high school.

It was in June of 1918 that four of the original five accomplished this objective and became the first graduates of the class. June of 1926 was regarded as a time of jubilee, measured not by years but by graduates. More than fifty girls now have their names permanently inscribed as alumnae members and they have gone forth—into the college world, into their own homes and into the service of the church and the Sunday school—loyal to the traditions of the Tridelta Epsilon class.

Surely that tiny group of five pioneers have realized their first ambition. They blazed a trail that other girls have delighted to follow. Their work has been a "continuous project," which has brought rich reward.



## THE PROJECT PRINCIPLE IN A DAILY VACATION CHURCH SCHOOL

MABEL GARRETT WAGNER\*

"Is this the only equipment you have? Last summer I had a daily vacation church school in a building which I thought was pretty bad, but it was much better than this," a visitor remarked one day as she viewed our small building with no gymnasium and only two separate classrooms. Our community is a poor one in the heart of New York City, near the section often called, "Hell's Kitchen." A year ago, with a new minister, our church for the first time conducted a vacation school. This past summer the attendance had increased so that additional room was needed.

After canvassing the situation, the only available extra room that could be obtained in the neighborhood was found: an empty, second-floor factory loft, dirty, but large. The room was so barren and dismal that it looked hopeless. But, as we understand it, the project principle means the use of life situations, and so we could not shun the opportunity for learning how to live together even in these circumstances.

Was the handicap we faced any greater than that faced daily by many persons? In life today, Karl Deschweinitz says that "all most men can hope for is the bare support of a family on the margin of existence." Our families are constantly struggling in an environment that lacks much, not only of beauty and interest, but of necessities. Their homes are not what they desire, in regard to even light and air. Most of them will never have the kind of dwelling they want. Our members are *poor*. Such facts must be faced. One ability needed in our children is that they may learn how to attain the fullest experience and development of life, with the barest equipment and environment which happens to surround them. We would not *choose* our poor facilities for a school, but having them, and nothing better, we felt that we must strive to accomplish our aims, and discover the spiritual meaning of life, in spite of such difficulties. It is said that Booker T. Washington had a henhouse in which to begin his school; and William Stephen Rainsford conducted a Sunday school in the back of a saloon. It seems easy for people to live in a careless manner, excusing themselves because they have no money. And so we have tried to experiment with them in discovering intelligent and possible ways of getting the most out of life, although in limited circumstances. *We used the factory loft.*

A similar handicap was lack of playground space the first summer. Between the church and the parsonage was a five-foot alley, leading to an ell-shaped spot, containing altogether about two hundred square feet, which had previously been a waste place. The minister took the two oldest groups of boys one day to explore this area. Why? Because in trying to follow the project principle, we feel it is necessary to place responsibility upon the children, to listen to their ideals, for we know

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that often what they have to contribute is superior to our adult, stereotyped viewpoint. Furthermore, the process of contributing, in its influence on unfolding personality, is greater than the contribution itself.

The boys decided that the space, if cleaned out, could be converted into a small playground. The next day, after the worship service, the boys, their teachers, and the minister set to work to remove the rubbish. The boys white-washed the dirty, black walls and made a large sand-box. One of the men of the church volunteered a truck to bring in the sand. Friends gave money for a small slide to put in the alley way.

Some would, perhaps, criticise us for letting the boys take most of several mornings away from their regular classes to carry through this playground enterprise. But the activity proved rich in possibilities for character development. We believed that the vacation school was not doing important work if it prepared only for adult or later life. The children were now living in a maze of religious problems. If one has in mind the building towards the democracy of God, is it not a training in worthwhile qualities of character for children to solve life situations? They struggled with such difficulties as these: whether or not we should fix up this spot for a playground; whether we should allow "outsiders" or only church and vacation school members to play in it, and what rules are necessary for the playground?

In these experiences, as in all of our work, we aimed to take children where they were, with their material and cultural handicaps, and help them discover finer purposes and better ways of living.

I shall not attempt to discuss the project principle in a general way in regard to vacation schools, but shall strive only to describe what actually occurred in this particular school. Of course, no final conclusions can be drawn: there were failures, successes, and times of doubt. We were all learning together, teachers as well as pupils. And in trying to follow the project principle, we considered that it was essential that there be *purposeful activity* and *initiative* on the part of the pupils.

The life situations of children, where their strength and weaknesses, likes and dislikes loom up, are rich in possibilities for curriculum material. Such a condition is illustrated by the play period of a group of sixteen boys on the first day of the vacation school. Here were represented different faiths, races, boys who were friends, enemies, and strangers, all trying to play together. Everything went fairly well while the leader was present to help settle disputes and boundaries, keep score, and the like. But when she returned after an errand out of the room, there was high confusion: one group quarreling loudly, three boys climbing jubilantly over chairs piled in a side storeroom, one on top of the piano, and the ball was lost.

Was not this the pressing problem, rather than some abstract subject matter which prepared for life in general? We thought so. When the classroom was reached the teacher, instead of proceeding to activity less dangerous of group quietude, immediately plunged into a discussion of the previous play period. Again there came the wild volley of finger-pointing, and fault-finding of the other fellows. The leader remarked that another class had employed the common sign, finger over lips, to get order in the group. Would the boys like to adopt that sign?

There was immediate disapproval. The leader was in despair, until one boy, creating from his own experience, suggested "holding up hands like a traffic cop." Instant approval. And from then on it may safely be said, that this simple means of social control, original with the boys, was the most effective that could be used. Was this not because it was suggested, adopted, and recognized by them?

But what about the games? Together the group planned for the next day's play period. Contributions were freely made, and recorded on the blackboard. Before deciding, each suggestion was evaluated. The program was carried through. And each day, following the play-time, there usually came lively criticisms and recommendations for the following day. The periods were not without complaints and quarrels. How different, however, was their attitude when the children began to realize that whether the play period was fun or not depended upon *them*. The club had planned the games and felt the responsibility. Through daily discussion, meditation, and thinking together upon their experiences, they began slowly to understand better what co-operation and fair play meant. Could more choice material be found for moral analysis than these common, every day experiences of playing with one another?

The problems that arose in these game hours were real and vital to them, and were distinctly a part of their actual lives now. In an abstract discussion of honesty, fairness, and justice, children will usually nod or vocalize assent with enthusiasm, to what their elders approve as right. On the other hand, their attitude is apt to be very different when fists are flying fast: "Eddie hit me first, I got to show him I can beat him up, haven't I?" or "put 'Sardines' out of the game, he's too slow." If, as religious companions, we are going to aid the children to experience a higher type of life, must we not face and discuss with them these moral issues at the time they are burning? When we relate our curriculum to life are we not making the most effective preparation for the larger Christian society?

Each morning in our church auditorium, the school opened with a worship service, which was planned definitely to assist children in re-evaluating their daily experiences and meeting their conduct problems. These were discovered by the leader in teachers' conferences, and in daily contact with boys and girls.

Just how an attempt was made to solve these difficulties is shown by an experience of club girls. At a teachers' conference, their leader remarked, "my girls are tired of the dish towels they are embroidering for the church kitchen; they haven't worked on them for several days, what shall I do?" We wondered too.

The next day in worship service the person in charge told a story of "Unfinished Land." She opened it by raising the issue, in children's minds, of finishing things, and proceeded with fear lest these particular girls would know that she had them in mind and would feel that she was 'preaching' to them. What a relief when later in the morning, one of the girls came running up to ask for more red thread saying, "you see we want some thread, because we decided that we had better finish those towels after that story in worship service." And they did.

The story had not been taken from the Bible, but can we say that that worship service was without religious value when it helped a group

of girls, discouraged with a certain task, to face and overcome the difficulty successfully. There had been no scolding nor command from anyone higher up that the towels must be completed. At the time when failure was imminent, a leader stepped in to help them see the situation as it was, and they purposed together on a higher plane.

Since our conception of teaching includes "a continuous reconstruction of experience," we could not be blind to the question of reading when the children frequently appeared with cheap tabloid papers. A talk on the value of good reading would have done little except relieve, perhaps, the leader's conscience.

Consequently trips were arranged to the nearest library. The children's librarian planned for each group a display of suitable books, and spent some time introducing the boys and girls to particular volumes. Opportunity was given to apply for membership. To many it was the first visit to the library, and some joined. On the walk home and the next day, the teachers talked with the children about the books. There were such remarks as, "I am going to finish that book, if it takes me all year, it's great"; "I liked that poem she read about the king's breakfast."

A few weeks later, when one of the teachers returned from her vacation, she was surprised by a youngster running up to her on the street exclaiming, "Oh, I have joined the library and read some dandy books." Of course, some books were made available in the classrooms. Margaret borrowed a book of Old Testament stories. She returned in a few days saying that her father was reading them aloud to the family. The first summer Eleanor took home a book of stories of the life of Christ. A year later she borrowed the same book to lend to a friend.

We did not appear shocked at the tabloid papers the children occasionally brought to the school. We did attempt to introduce them to a type of reading more worthy than that which they had been accustomed to. If they began to enjoy the library, was there not hope that new interests in reading would be cultivated which might lead to new purposes in life?

In our vacation school we tried to appreciate and utilize the special ability in which each child was superior. One timid Italian girl, unpopular because of her shabby clothes, was admired by all when they saw the clever and artistic drawings and articles which she was encouraged by the leader to make. Robert was another mal-adjusted child. In the vacation club he had been quick tempered and un-co-operative so that the other boys did not like him. His parents had complained to the minister that he had a raging temper and even in his presence described him as "dumb, so different from his brother who got excellent grades." Other children in the family teased and laughed at him. In the second week of the school, he was taken to a psychiatrist, who reported that instead of being dull, mechanically, he had a mind of an eighteen-year-old young man. When the teacher and the parents received this report, they immediately changed their own attitude towards him, as did the other children in the family. With a new understanding and appreciation, the teacher assisted the parents in preparing a place where after school hours Robert could develop his superior ability. She now encouraged him to formulate his own plans and to do his own tasks

as he wished. Through commendation he became more considerate of the rights of others. One morning the teacher was surprised to see that Robert had made nothing in the workshop period. To an inquiry he replied, "you see I helped Rosario make an airplane like mine, and I didn't have any more time."

Through drawing out and appreciating the special ability of Robert, who was a mal-adjusted child in all of his relationships, the vacation school has helped him become normally adjusted. One of the supreme tasks of Christianity is to guide persons in making a wholesome adjustment to all of life's relationships.

In conclusion, what shall we say about the spiritual dynamics of this vacation church school? Did not its atmosphere, permeated with the recognition of the importance of the children themselves, supply a new motivation? Was not prayer a spiritual dynamic for the boys who wanted to pray so that God would help them "to keep from socking each other in the eye"? Was not the church a new stimulus to "Red", who said, when begged to go into a street fight, "what do you think that I go to church for?" Did not children gain an additional impetus when they were enthusiastically commended for special abilities? Was there not fresh incentive for fair play when children experienced more fun in a game that was played justly? Shall we not say that the project principle was effective in this vacation school?

## THE VACATION SCHOOL AS A PROJECT IN RIGHT LIVING

EDWARD R. CAPEWELL\*

In the recent tendency toward full-time activities in the field of education the vacation school finds a valuable opportunity. This will be recognized only as the church or community is willing to meet it with an adequate program that can command the time of those whom they are fortunate enough to interest.

The value of the vacation period is fast becoming recognized in the field of public education, in that summer courses are interesting thousands of children who attend, not through sheer interest of having something to do, but *to work*. We must admit that this spirit is maintained only where high standards prevail. If religion is to appeal to the sense of values sufficiently to demand the spare time activities of children it must have those qualities that not only secure interest but also build character in proportion to the time asked. If right living is to result, religion will have the character bias. With these qualities the vacation school offers to religion a unique opportunity for an extended experiment whereby the pupils may be guided into a total experience of right living.

In actual experiment the summer school of religious education conducted by Parkside Lutheran Church, Buffalo, New York, brought many interesting proofs that results are obtainable in terms of conduct. These results centered about trustworthiness, interest, group compatibility, proper attitudes, benevolence and service. Many others could be added.

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Since this school had its inception only this year many interesting incidents occurred involving sacrifices on the part of parents in making adjustments so that their children might have the advantage of this school. Summer homes were not opened until the close of the final program; parts of vacations were sacrificed by parents and children; many children were willing to forego the privilege of camp life for a few weeks that they might complete their courses; some gave up the privilege of earning money. These adjustments could not help but have their influence upon parent and pupil alike.

Trustworthiness is always regarded as significant in character building. Upon one occasion one of our teachers had left the room. Upon returning she found several who were not working but engaged in climbing to the windows. This teacher has always used the positive method in dealing with conduct situations and so quietly said, "I'm glad I have some Daniels who do right things when their teacher is trusting them." The next occurrence found all at work and the teacher was confronted with the remark, "Are we all Daniels now?" With a smile she told them how proud she was to have a class so trustworthy.

To maintain interest in the study of religion or even to keep some pupils in school during summer months at present is not easy. On the first day of school one boy remarked that he did not like to come to school in the summer and that he was going to one of the city parks that night and eat so much he would be sick and could not come. The teacher very soon after this turned to the subject of dramatization and at once elicited the interest of the boy. He was present every day except one.

The very delicate situation which involves the compatibility of different temperaments is very often a problem in life adjustment. Where there cannot be a perfect adjustment, quite often there are differences that exist throughout life. These differences lead to many distracting difficulties and may keep apart those who could be friends. There were two children, one aggressive and the other quick-tempered. These children were antagonistic to each other to the extent that the teacher found it necessary to separate them in the class-room. Shortly after the separation a Bible story had to do with "Getting on With Each Other," involving forbearance and charity towards each other's faults. Following the story an opportunity came for one of these children to render a service to her neighbor or a special friend. The teacher wondered what would be done. To her delight this child looked at her neighbor, who happened to be the one with whom she found it difficult to get along and said slowly, "It will be of most help to you." Her neighbor looked astonished and then said, "That's service, we'll get along all right." This incident was the means of bringing these two children together in such a way that they found they could easily co-operate in the class-room and in the projects which were undertaken by the class involving discussion and the actual working out of their complete program.

Another problem which confronts us continually, and especially if it involves tasks to be done, is that of securing the proper attitude toward the work in hand. We are deeply concerned that the attitudes of our children be such that they will lend their hearty co-operation and support to those things that make for a better world. Securing proper attitudes is often a very difficult task, but where the situation involves a case of improper attitude and an opportunity to secure the proper state of mind, the teacher of



religion has a unique opportunity. In one of our classes there was a boy who was somewhat indifferent during the discussion of dramatization. He carried the idea of levity into the situation in such a way as to make it embarrassing for the teacher as well as to call attention to himself as being quite bored over an attempt to do the work which was under discussion. Occasion arose for the teacher to bring about the discussion of attitudes that should be taken in regard to dramatization and especially to those of a religious nature. It did not take long for the group to come to certain decisions and during the discussion criticisms were hurled at the boy in question in such a way that he admitted that he should have taken a different attitude. From that time on we found this boy lending his support to the other projects taken up by the class, he being a very valuable member of the group.

Proper training in giving has been neglected to such an extent that it is almost impossible at times for religion to secure the support which it deserves. The vacation school, with its special stress on religious motives, offers abundant opportunity for training that will give religion its rightful place. A mother took opportunity to speak to the teacher of her child calling attention to the fact that the work this summer had taught her daughter to be unselfish. The child had grown up with a brother and sister who had been the means of this child becoming selfish in spite of the attempts of the mother to make her generous. A service project was announced wherein all the children of this grade were to go to the crippled children's home. This child was willing to bring her best toys and even went so far as to secure toys from other children in the neighborhood. The morning on which the project was to be executed she came with a Boston bag filled with toys for the crippled children. Her mother was delighted and so was the girl. Another incident in this same project occurred where a boy had two toys of the same kind. These were purchased sometime before, one to be given to the home and the other to be kept for himself. While preparing one of the toys for the project he noticed a defect. Without any solicitation on the part of his parents he immediately exchanged this for the other toy which was perfect that he might take it on the project. This same boy of his own accord was instrumental in securing gifts for the home in the nature of pads and pencils, his father being in the printing business. These were given as an offering from the class.

To develop the concept of service is perhaps the greatest obligation in religious education. We may do all else and yet fail to develop this spirit within the minds of growing children sufficiently that they may actually become interested enough in others to do something in their behalf. We had a case of one girl who was somewhat self-centered in her interests. In discussing the possibility of going to an orphanage which was some distance from the city, but which offered opportunity for a delightful project, the attitude of this girl was such as to cause her to say that she would not have very much fun. Almost immediately the others in the class, one of them her own sister, unanimously told her she should not consider herself, since it was not a question of her having a good time but trying to give others a little joy. She looked somewhat abashed but decided that she would like to go. This girl was instrumental in getting her mother to furnish a car to take several of the children in their vicinity to this home. When asked how she enjoyed the project she at once replied that she had had a very

good time and that she had been only too glad to do something for others.

The illustrations above are merely incidents in the course of experience in the vacation school. Many similar acts may be said to take place in the average public school. They arise and are dealt with by the teacher interested in character building. But the average critic-teacher of the public school will tell us that, "Some teachers can build more character in a day than others can build in a month." Here is where the public school may stand or fall in accomplishing its objective—that of producing character. Very few teachers become outstanding in this respect. This being true, a tremendous responsibility is placed upon some organization which can give proper guidance in right action.

Where the vacation project is properly planned this objective will be clearly in mind. Too much cannot be said about securing teachers who know how to teach and who have those qualities which make it easy for them to turn the natural responses into channels of right living. The vacation school has suffered more from want of good teachers than from any other need. There has been abundant material upon which to work but it has not had adequate treatment. Good teaching is absolutely necessary to secure right living.

This leads us to the question of what materials for teaching may be best suited to secure our objectives. Vacation schools have been conducted with varying objectives, with differing methods, and in some cases, just to have a school. Definite aims and objectives in vacation school are just as necessary as in any other school work. The objectives may best be obtained through proper curricula, providing good teaching accompanies it. This necessitates utmost care in choosing just what shall go into teaching materials. Carefully selected material from the Bible will give ultimate aims while immediate aims will be attained through the careful use of extra materials which meet the social needs of the child. Frequent use of projects combining elements of the above materials will furnish concrete incidents in which immediate direction may be given and future needs determined. In the matter of curriculum great stress has been placed upon some form of hand work and the vacation school has suffered from this stress more than any other type of organization for teaching religion. Of course, it makes an immediate appeal to the child's interests. But quite often he will carry home a lamp without the light of religion which was meant to accompany it. The public school has turned to this element of training and offers credit for it. It may be argued the purpose of the religious school in using hand work is to secure right conduct during the process of the work. The child is not yet an artisan, nor are his contacts such as the artisan may experience. His present conduct is in a field for which there are psychological determinants of which the promoters of hand-work in our vacation schools should know. If right living is to be the result of our efforts, the situations which are to provoke opportunities for forming habits and producing skills in the field of conduct, will be of such quality as to meet the child's needs at his age level.

## INTER-RACIAL CONTACTS

BRUNO LASKER\*

If one analyzes a number of incidents illustrative of race friction in America, he discovers that in almost every case the factor of racial difference is of secondary importance compared with that of some economic or cultural difference between the contesting groups. The pigmentation of the skin, the shape of the nose, the language or the distinctive dress and deportment of a minority identifies it and gives it a visible or audible unity. In many cases, two racial groups will attach no significance to group likenesses and unlikenesses until there arises a struggle for existence. For example, Chinese in California were regarded and treated as individuals until they arrived in such numbers as to become a menace to western standards of living. Colored citizens in many cosmopolitan northern communities received no attention as such until the arrival of thousands of southern laborers during and since the war gave them, in the consciousness of their fellow-citizens, a new kinship with a group with which, in fact, they had very little in common except a remote consanguinity.

The heredity of the "blacklegs" introduced in a plant during a strike makes little difference to the organized workers who see their places taken by others, but if they are colored or speak a foreign tongue all sorts of prejudiced opinions of them find ready acceptance, and what started as an industrial conflict takes the form of a racial one. In the competition for homes, on the other hand, not economic but cultural differences stand out. An exclusive neighborhood of white Americans objects to the incursion of families of markedly different habits and backgrounds, because it values—indeed, often greatly over-values—the established standards of taste and conduct which it sees threatened. While they cannot know in advance what sort of people the new neighbors will turn out to be, the older residents make certain assumptions on the basis of the newcomers' appearance or language or names; and these assumptions are justified sufficiently often to give them a certain validity, however wide of the mark they are in individual cases.

A third type of conflict is that in which pseudo-eugenic considerations strengthen an antipathy which rests primarily upon economic or cultural grounds. Where, over a long period, different groups have lived side by side without encroaching upon each other's livelihood and without an apparent difference in accepted morals and manners, fear of intermarriage tends to disappear. On the other hand, where the social status of the two groups is very different, the dominant group tends to exaggerate the biological dangers of legitimate intermarriage while at the same time condoning illegitimate race fusion.

A fourth cause of conflict is of rather a different character and may best be described, perhaps, as a predisposing rather than an operative cause; and that is, lack of contact. Where different groups in a community have no common interests and satisfy no mutual needs, symptoms of mutual prejudice are apt to develop under the surface of an

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\*Mr. Lasker is Secretary of the Commission on Race Relations of the Inquiry.

apparently peaceful and harmonious living together. Then, when distress or trouble of any kind arises, it is naturally the stranger within the gates, that is, the racial minority, who is blamed and made the scapegoat. And, as a tradition of this sort grows, we get in the end an enmity—such as that between Jews and Gentiles in Poland—which only a complete revolution in cultural or economic relations, or the introduction of some new danger to the safety of all, can eradicate.

The task of religious education in creating more of a Christian fellowship between the component groups of a community has been rendered more difficult by the trend to the suburbs and the development of restricted neighborhoods, even in the smaller cities. In following their original constituencies, many churches have sacrificed their special opportunities to bring about a better mutual understanding and appreciation between the older and the newer, the more and the less prosperous groups in the community. As a consequence, we now require new methods of community integration—an educational program that will use to the fullest extent what remains of the natural contacts between groups and will also introduce artificial contacts of such a character as to overcome incipient conflict.

Educational efforts of this kind are as yet in an experimental stage; and it is unwise to dogmatize upon the general value of forms of contact that have been found useful under given circumstances. What is needed today is more experimentation and comparison of results. While each situation has its own special resources and opportunities, a general attention to the known laws of learning, as lately formulated by Professor Kilpatrick and others, is desirable if serious errors of judgment are to be avoided; but normally common sense and ordinary tact will prevent gross blunders. Since the available space does not suffice to present and discuss many illustrations of successful and unsuccessful experiences, we will telescope a number of authentic practical attempts and projects into a single account which will be true to life in that every one of the facts brought out has actually occurred, with the arguments produced or the results described, somewhere or other in a concrete instance.

Calvary Church was proud of its connection with the history of the city, which dated back almost to its foundation. It stood in one of those aristocratic streets of old brownstone residences that survive, because of their solid construction, the encroachment of warehouses and tenements. The houses, of course, were now rented out as apartments or furnished rooms. That the church might move uptown, where practically all of the congregation now lived, had often been suggested. But psychologically this was impossible—almost unthinkable—so long as the Barton sisters, the Howells, and a dozen or so other elderly persons were alive; for it was they, descendants of the city's founders, who ruled the church from their Victorian sitting rooms.

There had been several changes in the composition of the neighborhood since the nineties when the old English and Dutch names on the front doors first began to give way to Irish and German ones. There had been a brief Jewish interlude—but the Jewish immigrants soon got tired of the dismal surroundings and, as they rapidly prospered, moved on uptown to the imitation marble and falling plaster of jerry

built apartment houses "with all modern conveniences." The Italians, however, who had come almost overnight, filling every vacant nook and cranny, had stayed. Since the war, Negroes had come into the neighborhood, a steady stream of laboring people from the South who took over the odd jobs and small stands which Tony and Joe abandoned as soon as restrictive immigration laws gave them steady employment at six dollars a day.

Calvary Church had consistently preached a gospel of tolerance and goodwill in the midst of neighborhood changes. Some of the German families had joined the church. Irish and Jewish and Italian neighbors, of course, had their own places of worship and were hardly known to the members of the congregation who only saw them as they passed through the streets. No serious effort had ever been made to win them for Protestantism. But with the colored people it was different. They had found no church in that part of the city ready to receive them; there was not even a mission. In fact, they came so gradually that for a while none of the larger denominations realized the need or the opportunity for bringing their work to the colored people. The only preachers who came with them from the South were men with an old-fashioned individualist and emotional appeal who had no experience of city life or of organization, and they began to open little meeting rooms in rented front parlors.

A young Sunday school worker one Sunday morning brought this situation forcibly to the attention of Calvary Church when he appeared at the morning service accompanied by a score of colored people whom he had seen at a street corner meeting the evening before and had cordially invited to the church. They seemed decent enough folk, clean in appearance, modest in demeanor. But what a flutter they caused! Few of the regulars could have told at lunch what hymns they had sung and what had been the lesson. Their attention was riveted upon their strange "guests."

The storm broke at the following Wednesday evening meeting. Dr. Angell, the minister, was clearly uneasy. When the older Miss Barton icily asked, "What next?" he was inclined for a moment to wash his hands of the whole affair and to declare that Clark had exceeded his authority. But then, it would have been difficult to defend that thesis: there was no rule under which members of the church were obliged to consult the minister or anyone else before bringing others with them to the services. In fact, they had often been encouraged to do so; and he remembered that on several occasions he himself had lauded Clark for his energy in helping to increase attendance. On the other hand, the Barton sisters and those others who now shared their anger had always treated the church as a sort of mausoleum for their parents and grandparents without any definite responsibility to the living. So Dr. Angell, uncomfortable as he felt, put on his most judicial air and pleaded that all sides be heard.

Clark made an impassioned speech. He had been prepared for what was coming and rolled off a miscellany of quotations on race tolerance—ranging from the records of their own denomination to the addresses of President Coolidge. Many were with him. Marjorie Burnett, silver-haired and silver-tongued, reputed to be a socialist,



wanted to know whether one hundred and twenty years of profession of Christian brotherhood by members of Calvary Church meant just so much verbiage and no more. Charles Perkins, lawyer, much in demand for committee work because of his practical common sense, wanted to know what exactly anyone objected to in last Sunday's proceedings. He recalled that his late aunt's colored servants used to attend church regularly, and, so far as he could remember, no one had ever complained. He was interrupted by Mrs. Howell, who informed him that these colored people who had been brought into the church were *not* servants; and if he were not a bachelor but the father of growing boys and girls he would know that the case was entirely different.

Dr. Parton, an old-fashioned family physician, said that, though he did not attend church regularly, he was very much interested in its welfare and hoped they would not mind if he told them how the affair looked to him. What had happened last Sunday, he thought, was of no great significance; it might be regarded as an isolated bit of neighborly hospitality without any further consequences. But sooner or later the church would have to deal with the situation. It could not just pretend that the Negroes were not there, all around it. He had been told that there were now some 1500 colored people living within two or three blocks—and every prospect of more to come. That was a fact they had to face. Calvary Church could refuse to have anything to do with them. Or, as the nearest Christian institution to the colored colony, it could take the initiative in helping these newcomers to obtain a church of their own. He thought that if one of the denominations more experienced in that work than their own could be induced to open a mission church for the colored people, none of these would want to come to Calvary Church. Or, again, they could, as neighbors, take up a certain amount of visiting and charitable work among these newcomers. He felt sure the pastor and his workers would have no difficulty in devising some practical plan for expressing the goodwill of the church to the colored brethren.

This last remark gave the pastor his clue—in fact, he had put it up to the doctor to smooth things over with some practical suggestion that would lead the discussion away from a conflict of principles. Referring to the urgency of other church business, he thought it might be better not to attempt “at this late hour” to come to a definite conclusion and intimated he would be glad to entertain a motion to the effect that further inquiry into the religious and social needs of the colored people in the neighborhood be referred to a committee for report at a future meeting. As summer was near, it would be quite possible, he knew, to postpone meetings of that committee long enough to let the feeling that had been aroused die down; moreover, if they waited two or three months there might be a change in the situation that would simplify the responsibility of the church. It was always best to go slowly in a matter of this sort, he afterwards explained to the doctor; there was nothing in the Bible to the effect that every conflict must be faced head on.

When the committee met, at the end of October, Mr. Clark was ready with a definite resolution: that the church set an example of

genuine Christianity to the community by doing completely away with race distinctions of any sort; more specifically, that colored people be henceforth invited into the church and all its activities and treated in exactly the same way as whites.

Several members at once objected that any recommendation as radical as that would, of course, develop a strong antagonism; in fact it would be likely to split the church from top to bottom—and how did that help the growth of a Christian spirit? The young Sunday school teacher was not unprepared: "The church is run too much by people," he said, "who want to keep it a sort of relic instead of making it of service to society. You have to decide whether you would not rather lose some of these old-timers than lose all contact with life." However, there was no enthusiasm for the proposal; in fact, the resolution was not even seconded.

The pastor had not been idle and, with young Clark's "wild ideas" safely out of the way, he now sprung a suggestion of his own that he had tried out on a few intimates beforehand and felt rather proud of having thought out for himself. "We do not need to discuss race in relation to church membership at all," he said. "No one has applied or been invited to join. One young colored business man—not a friend of Mr. Clark—has been to see me, and I had no difficulty in convincing him that he really needed quite a different kind of church." [He pretended not to hear Miss Burnett's whispered remark—though he knew the quotation well—"O what a goodly outside falsehood hath!"] "But we do not want to be cold and unfriendly to our new neighbors. I think if a few of us were to call on some of the leading colored families we could make them understand the situation; and they would see that they must work for a church of their own."

"I remember a similar case in Southern California a few years ago," said a Mr. Austin who at one time had been a home missionary. "There had been friction about the membership of a few Japanese families in the church. The pastor tactfully persuaded them to build a church of their own. The home mission board contributed a small sum, and the white people of the town took a special collection. One or two gave more substantial sums, I think. The result was that afterwards the feeling between the two races was much happier than it had been before. In fact, these Japs later on helped, I heard, to keep other Orientals out of the town."

"Well, if you consider that Christianity . . .," Clark began to comment. But Mr. Perkins cut in and said that it did not seem to him the two cases were parallel at all. The Japanese in California probably were both prosperous and educated. Objections to them were on different grounds to those raised against Negroes. But did the financial aid given them to build a church of their own really help matters? Did it not render even more remote the friendly contact and mutual cooperation on which harmonious relationships must be based? "I don't see how keeping people at arm's length is going to make friends of them."

Miss David, a young school teacher who had been asked to serve on the committee because she was meeting colored parents every day and was said to be on friendly terms with them, here remarked that

it seemed to her, the colored people just now needed a playground for their children a great deal more than a new church. "The streets are simply overrun with small children, and the older boys play craps on empty lots because there is no proper place for them to play games. Could we not start expressing our goodwill by getting up a petition for a properly equipped playground somewhere between Barnard Avenue and Jersey Street?"

This proposal received instant assent. "Of course," added Miss David, "this will be no more than a first step. It will do very little in itself to change attitudes. Mutual understanding between ourselves and these new colored neighbors can come only from knowing them personally. We should try to do this thing with them, not for them, and let it lead on to other things."

"I have been told in the South," said the ex-missionary, "that cooperation on some concrete improvement scheme, such as this proposed playground, often really does make for more goodwill between the two races, even when the immediate benefits only go to one of them. Dr. Alexander told me how in one case the treatment of the Negroes in the courts, their educational opportunities, their housing conditions and many other things in the community were reformed by an interracial committee which, starting with a single object—I rather think it had something to do with a baby clinic in that case—gradually built up a whole system of joint committee responsibilities."

"Just so," said Dr. Angell. "There is no reason why we cannot start that playground project in the right way. Now, who will help to make up a list of the colored people whom we ought to invite to talk that matter over? Maybe we can think of some plan about that colored church later on."

"We must not think," said Miss David, "that these colored people, poor though most of them are, must always be recipients and we the givers in these common undertakings. If I may say so without being misunderstood, I believe that there are not a few things we can learn from them. At our last parents' evening, we had a colored quartet sing spirituals; and it was the most applauded item on the program. Today, when I came out of the school, I heard a colored woman tell some of the white mothers, as they were waiting for their children, how to make cornmeal pap. I have had one of them in the domestic science class not very long since to show the girls how to make gumbo file. The week before that we had an Italian woman demonstrate how to make ravioli."

"I have been wondering," Mrs. Cummins here broke in, "whether we could not have some of those lovely Mulatto girls in our Thanksgiving pageant. They would add a real note of color to it."

"Do you mean you want to have these darkies mixed up with our children," asked Mrs. Howell in seeming astonishment at the wildness of the idea. "Darkies, indeed!" Mrs. Cummins stingingly rebuked her, "they are not nearly as dark as your husband and son when they come home from their duck shooting. And as for behavior. . . ." but here the makeshift gavel gave a rapid tattoo, and the chair recognized a young man who suggested that Mr. Clark might invite that colored lawyer, Densmore, to lecture to his senior class on his trip through the

West Indies. "I understand, he talked about it at the Y. M. C. A. a week or two ago, with a great deal of humor, and showed some pictures he had taken."

"I am not so sure about all this bringing of colored people to the church," said Mrs. Howell, to show how little she minded the previous rebuke of her point of view. "Surely, we can do a lot for them without doing that. Why should we not, for example, set aside half of our Thanksgiving baskets for colored families? I am sure they will be a lot more thankful for that than for permission to sit in our pews."

"I would not do that this year," said Miss David, gently but quickly. "It is a lovely idea, Mrs. Howell; but if we do that, these colored people will think of us only in that way, I mean as a sort of charitable agency; and it will be more difficult for us to get to know them simply as neighbors. Of course, I do hope that in a few years, when we have had a number of other contacts, it will be as natural for us to give those who need it that kind of practical gift as it is to help some of our poorer white friends."

"As a mother," replied Mrs. Howell, "I am quite unconvinced that it is our duty to have every sort of ragamuffin in our Sunday school just because we feel sorry for these darkies. It's bad enough to cope with the awful things the boys pick up from the Dagoes at high school. But I won't stand in the way if you all think otherwise. If Mr. Clark knows two or three really nice black boys who come from good homes and whom he can vouch for, perhaps we ought to allow him to have them in his class."

"I appreciate your spirit," said the pastor, obviously relieved and grateful that the tension had subsided, "but I would suggest that we leave it to the class to decide whether they want colored boys or not. I understand that there are one or two in high school whom several of the boys already know. In fact, your Michael, Mrs. Howell, asked me some time ago whether he might not bring a colored friend of his along—you didn't know he had one?—and I put him off. If it comes as a recommendation from this committee, that is quite another thing; but I wasn't going to invite another discussion like the one we had last June. What do you say, Clark, will some of the parents object?"

"I do not see that that is the point at all," replied this young man who so far had been struggling with himself to keep quiet. The question is, shall we or shall we not have race discriminations in this church. I know several colored boys who would come to Sunday school if we asked them; and I don't see how anyone who knew them could object to them. But this is a matter of principle. I want to know, is this a Christian church or some sort of Nordic temple?"

As the minister looked uncomfortably across the room, old Dr. Parton again came to his rescue. "Principles and convictions, old boy," he said, "are like children—they should be seen and not heard. What we have to do here is to *act* in a way that will strike people as Christian. If we do what we, ourselves, feel is the best for all concerned under the circumstances as they are, we don't need to worry over an abstract formulation. Circumstances determine prescriptions—always. One patient will exactly follow the diet and take the exercise he needs. Another who has the same thing the matter with him has to be coaxed along.

Now, this church is in business, as I see it, to produce Christian attitudes in people, just as it is my business to produce in them proper attitudes toward their health. In both cases, the long way is often the shortest. That's why I for one agree with some of the things that have been proposed rather than with adopting some high-sounding declaration of race tolerance. Some of us will want to know more about these new chocolate citizens and meet personally some of them before we take them to our bosoms. We can't 'love' them in a general sort of way, and it would do them little good if we did.

"I remember arriving in Paris in those days soon after the war when Wilson was the great world hero. Well, the mob didn't throw over American sight-seeing busses then, I can tell you. Everybody 'loved' the Americans. It was embarrassing. And yet I felt pretty lonely at times in those jabbering crowds of American-lovers. I didn't know the lingo so very well, and half the time I didn't quite know what was going on around me. The only people I can remember with real affection are a couple of old bewhiskered diagnosticians at one of the Val de Grace clinics who showed me all their tricks and went wild over my own home-made card-index system of which I was very proud at that time. I have no idea what they thought about America or Americans in general."

This was quite a long speech for the doctor, who did not often indulge himself that way. But there was still unanswered the practical question, should colored boys be invited into the Sunday school or should they not? After some more talk, Dr. Angell interpreted the agreement of the committee to the effect that such a step had better be postponed until in various other ways that seemed less to commit the church to a definite policy, a variety of friendly inter-racial contacts had been established and the fear of a wholesale colored invasion had subsided.

As they walked home together, Miss David, the school teacher, tried to convince Clark that real progress had been made in the direction of the end they both had at heart. The main need now, she thought, was for some of them to see to it that during the next few months the practical suggestions that had been made, and perhaps other plans for helpful contacts, were really carried out.

"But Mrs. Howell with her Thanksgiving baskets and some of the others with their benevolent schemes will only get impressed still more with their own superiority. I am surprised, you don't see that. It's like those dreadful missionary textbooks that I had to throw out because, with all their sugary 'kindness' to the poor little children in Africa and the Orient, they only settled more firmly in the minds of our kids that we had to do something for all those unfortunate beings because of their innate inferiority to us."

"I do see that point. And that's where my own little private joke comes in—you can share it with me if you'll be good. It is that you simply cannot be snobbish with Densmore and Cox and Mrs. Petty and some of the other colored people I know. They will win everybody's respect almost at once. What I am counting on is not the friendliness called forth by these various little arrangements but what at Teachers



College they used to call the 'attendant learnings.' I am sure that things are going to happen that we can't now quite foresee. They won't happen exactly in the way you or I now think we want them to happen. We too must be learners, Jack. Maybe, we shall come to see that it is not essential for Christian fellowship to worship with people in the same church.

"Now don't be shocked. All I am asking of you is that you are as liberal as you are asking others to be. For example, you've never studied biology, have you, now? How can you be sure that bringing together different races is right if you are not sure that the ultimate social results are what you want? Suppose one of the girls in the choir falls in love with Cox and his beautiful voice—would you say, that's a matter for them as individuals to settle? Do you really believe that society has no stake in a matter of that sort? I certainly do not. The only thing I am sure of is how little I know and how many things there are about which even the scientists are not agreed. That means, we must not try to answer every ultimate problem straight away. We can count on learning something as we go along and take account of our experience.

"Now, if you go again over the little list of things that the committee has decided to recommend, you will see that every one of them is an agreeable way of getting to know our colored neighbors, and a way of getting into the habit of doing things with them. Not one item binds us irrevocably to a conviction on the larger problems of race attitudes. Incidentally, we shall also do something this church has needed for a long time. Its members only think they are like-minded because it is such a long time since they have tackled a problem of really first-rate importance to them. With this program for practical action, they will discover that underneath the surface of a common creed they have as many different attitudes to matters of every-day concern as they have differences in character, temperament and knowledge. They will get into the way of thinking and working together in spite of differences. And that habit, trained within the church itself, will make them the more able to meet in a receptive and cooperative attitude those people who to outward appearances are different from them. I don't recall that Christ ever said, "Forget your differences." But he did say, "In my Father's house are many mansions."

And our ardent theorist's answer to this exposition of a practical philosophy was to take her hand between his two, and say, "When you talk like this, Gladys, I love you."

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## THE AIM OF THE WINNETKA CONGREGATIONAL CHURCH SCHOOL

J. W. F. DAVIES\*

Gradually, but surely, a consciousness was developing in our church that a change was taking place in the progress and outlook of pupils attending the church school. They seemed more advanced, and were anxious to go deeper into the subject matter which was under discussion. They were doing more original thinking. Some even indicated that church school courses were too simple or superficial; that they did not go deep enough.

This attitude was due largely to a fundamental change in public and private schools in the community which were giving individual pupils opportunity to progress more rapidly and to be more independent. The curricula in these schools have been enlarged, to the great advantage of pupils. They have come to know about many more things, and their interests have been broadened.

Through cooperative discussion of educational problems between public school authorities and church school leaders it was discovered that much of the historical, geographical and biographical material heretofore given in the church school could be given in public and private schools to better advantage.

Then, too, the world has changed. We are living in a less isolated fashion than heretofore. We are coming to realize that Christianity has departed from the teachings of Jesus in certain respects, and that there is abroad in the world a distinction between the teachings and life of Jesus and what is called Christianity.

Young people are aware of this fact. They are no longer satisfied with the mere statement that Christianity is the greatest religion, but desire to have the facts that they may make up their own minds. Mere statement of a fact is not necessarily authoritative for them. They want facts, and also opportunity to give their own interpretation to the facts. They are honest enough to make a right decision in terms of facts.

In view of this development, the Committee on Religious Education felt that the aim of the church school must be restated in spiritual terms, and in terms of pupil experience. It should be of such a nature that every teacher would subscribe to it. The curriculum would be formulated with this aim in mind. It was necessary to determine the aim before beginning a study of curriculum. The committee, composed of workers in the church school, educators in public schools, and ministers of the church met in monthly meetings during an entire year to discuss what this aim should be. A few leaders in the field of religious education were asked for their suggestions. Thus gradually the following formula was evolved:

### AIM OF THE CHURCH SCHOOL IS:

To introduce the members of the church to a growing experience in which there shall emerge:

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- I.
  - a. An idea of God as supremely revealed in the life and teachings of Jesus, a God continually revealing Himself.
  - b. A knowledge of Jesus as the supreme revelation of God and a glad and intelligent following of Jesus in his love and faith toward God and his love and service toward men.
  - c. A conception of man as a son of God, the most important of his creations, who should love all his neighbors as himself.
  - d. An appreciation of the world's beauty and resources as an expression of God's love and care for mankind.
  - e. A constant worship of God in spirit and in truth.
  - f. An intelligent and loyal allegiance to the church as a progressive means for realizing the spirit of Jesus in the ever-changing social order.
  - g. An understanding of these views in relation to the problems and conflicts of the world of our time.
- II. An increasing participation in co-operative Christian service.
- III. A deepening conviction that the Christian religion wherever it follows the teaching and practice of Jesus is the best way of life ever given to the world.
- IV. The discovery that all living is inherently religious and that the Christian religion finds its expression in daily life.

This aim will be presented to every prospective teacher for his acceptance. It will mean that he must have a very considerable background of religious experience. Each teacher will have more clearly defined what is his part in the program. The aim will be discussed at different times at teachers' meetings, thus providing material for general meetings of teachers. It will make clear to parents what the church is trying to do in the education of children and young people, for which the church is responsible. It will emphasize to the community the fact that the church school is an important institution, and that, along with others in the community, it is helping educate children and young people.

What may be expected from this end is of course mere prediction (which is dangerous), but the committee feels that it will aid very materially in the progressive development of curriculum and in giving clear definition to teachers, while at the same time it will give a more satisfactory answer to thoughtful, inquiring parents who desire sound religious instruction for their children.

## ANOTHER—AND A BETTER—EDUCATION-WEEK PROGRAM

GEORGE A. COE\*

Following a custom of several years, the United States Bureau of Education has issued a program for American Education Week, November 7-13. The N. E. A., the American Legion, and other (un-named) organizations have co-operated in preparing the topics, the slogans, and the suggestions. The undisguised militarism and the false or questionable educational statements that brought down criticism of the programs of 1924 and 1925 have no equivalents in the present announcement. The nearest approach to militarism is in the implication of the second and third nouns in the slogan for Armistice Day, "Peace with honor and security." Many persons will understand this to mean, "Peace through military preparedness and power." It is to be regretted that the growing custom of making Armistice Day a time of serious reflection upon the problem of permanent world peace rather than our own security finds here no positive support. But, on the whole, as far as overt statements are concerned, the program is innocuous.

The important remaining question concerns the probable effectiveness of a program like this. We need specific reports upon the observance of Education Week in order to know what filling the suggested topics receive, and what portions of the public are reached. There are two items in the present program that, if they really reach the consciousness of our citizens, might have important consequences. The slogan for "Know Your School Day" asserts that: "Courses of study and methods of instruction are the business of teachers, but the ideals, aims and particularly the needs of education are the business of every citizen." Then the affirmation is made that "The school must be kept abreast of science and invention." This hits two nails upon the head. One is refreshed to find that definite positions are taken upon current educational issues upon which the public needs to be informed. For "Community Day" it is suggested that parks, playgrounds, public libraries, common sports, music and art, and "every school a community center" belong to the civic unity that makes an efficient community. Let us hope that this enlightened point of view will be effectively presented to multitudes.

The remainder of the program lacks color because it neither tackles current problems nor proposes specific action. For "Patriotism Day" a general description of patriotism is given, with no hint concerning either the points at which difficult devotion to country is demanded today or the current failures of many citizens and of some government officials to show such devotion. "Equal Opportunity Day" merely stresses universal education to meet the problems of every-day American life. The slogan is, "Make democracy safe for the world through universal education." This is at least fatuous, for attention is turned away from, not towards, the nature and the causes of unequal opportunity, and away from the reasons why democracy is not now safe for the world.

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It is interesting to find, as the slogan for "Constitutional Rights Day," the following quotation from Herbert Spencer: "Liberty is not the right of one, but of all." This is a good, old American principle. It needs to be re-affirmed in our day because for some years ordinary civil rights guaranteed by the Constitution have been denied by the police power in various parts of the country, and occasionally by statute law. One would expect, following this quotation, some suggestion as to ways in which we can return to the Constitution. But no; of the three advices, one stresses equality of rights a merely general way; one, public welfare as an end of liberty; and one, the selfishness of demanding liberty without giving a pledge of service to the cause of liberty. At our door is abundant opportunity to give concrete meaning to these words by re-establishing our constitutional liberties, but there is no evidence that the framers of the program were thinking in such practical terms.

One might raise a question concerning the educational effectiveness of catchwords and slogans as they are here used. Have these program-makers inadvertently turned from the methods of education to methods of advertising and of propaganda? It is allowable to guess that if the entire planning of Education Week had been in the hands of the experienced educators of the N. E. A., there would have been less ground for asking this question. Is it too much to hope that, by another year, the American Legion will take its place among other non-educational civic organizations? But if the Legion is to continue to have a part in making educational programs, then it is only reasonable that other civic organizations should have like recognition, particularly organizations that have a record of thoughtful devotion to general educational problems. If the Commissioner of Education and the officers of the N. E. A. feel a need for co-operation in making the next plan, let them think of such societies as the Child-Study Association of America, the National Association of Parents and Teachers, the Child-Labor Association, and the Committee on Education of the American Federation of Labor.

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## TESTING THE KNOWLEDGE OF RIGHT AND WRONG\*

### Fourth Article

HUGH HARTSHORNE and MARK A. MAY,  
DAVID E. SONQUIST and CHESTER A. KERR

In our third article were listed ten questions relating to the further development of the moral knowledge tests and their possible uses. Questions five and six were as follows:

What are the major sources of the knowledge or quasi-knowledge the children exhibit on the tests?

What codes, characterize children of different groups—age, sex,

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\*Readers of previous articles will recall that Dr. May and Dr. Hartshorne are writing this series of articles in connection with one developing phase of a comprehensive research in the measurement of character which they are conducting at Teachers College, Columbia University, on grant from the Institute of Social and Religious Research.



race, community, culture, etc.? How do these compare with codes of adults of the same or other communities and groups—teachers, parents, Sunday-school and club leaders, etc.?

These questions Messrs. Sonquist and Kerr<sup>1</sup> have attempted to answer. That the answers are not final they would be the first to assert. But that their methods are most suggestive for future research in this field no one will doubt.

The writers have been painstaking in the care with which they have used their statistical techniques, securing advice and criticism at every turn. But the results are none the less fundamentally their own. The Inquiry welcomes this informal addition to its findings.

It has seemed best to introduce here and there certain controversial matters in order to promote discussion of the paper. The ensuing footnotes recall the first edition of Wells' *Outline of History* in which criticisms and replies were both included in the notes to the text. We trust that this practice of printing attack and defense will prove suggestive for similar articles.

*The Character Education Inquiry.*

SOME PROBABLE SOURCES OF MORAL KNOWLEDGE  
IN CHILDREN

The multiplicity of books, articles and interviews by students of child life bears witness to the fact that there are widely divergent ideas as to what causes are behind the so-called new standards which present day youth is setting up. Indeed these attempts by many men of many minds to evaluate child standards of action rather indicate also that as yet we have no accurate knowledge of what are the most direct sources from which children derive their notions of right and wrong which, solidifying into codes, later become their adult standards of action. Various institutions are building programs for what they feel to be worthy attempts to educate children in morals and ethics; prizes are offered and won, for "moral codes" for children, as if the intellectual acceptance of an adult fabricated code was an index of a standard; schools are adopting courses in ethics and morals, and Sunday schools and clubs are continuing, with added emphasis on conduct, the presenting of truths which have a moral implication, and all of this without scientific data as to what is making actual contribution to children's knowledge of right and wrong.

In pursuing the investigation implied by the subject of this paper, the writers have not gone on the assumption that knowledge and behavior are highly correlated. In the first article on "Testing the Knowledge of Right and Wrong," by Hartshorne and May, in the February, 1926 number of RELIGIOUS EDUCATION, we find this paragraph:

"One of our problems is to discover what the relation is between behavior and the knowledge of right and wrong. Furthermore, we do not assume that word behavior and a true knowledge of right and wrong are necessarily correlated. It may be that overt action is a far

1. Dr. May and Dr. Hartshorne conducted a research course in the Measurement of Character during 1925-26, and this paper was written by Sonquist and Kerr in this connection.

better indication of what a man really knows about right and wrong than his verbal responses are."

Nevertheless, the students who have undertaken the research which will be described below feel that we will be rendering a certain service if we can to a degree ascertain what are some of the probable sources from which a child does get his knowledge of right and wrong actions.

By consensus of opinion, the groups which have a major influence upon the life of a child are ordinarily four or five. He lives in a home; he spends a large part of his time in school; he has friends; he is probably in some institution for religious instruction at least once a week; and he may belong to an organized club having an adult leader. We recognize that there are other factors contributing to his fund of ethical concepts, such as commercialized amusements, books read independently of any of the five above mentioned influences and, in the middle and later adolescent years, employers of youth.

Any attempt to undertake research must of course be limited in such a way as to secure reliable and accurate results. This research is limited to a group of children, from the fifth through the ninth grades in seven different day schools, as studied and tested in four different situations for the five major influences, *viz.*, homes, schools, Sunday schools, organized clubs and friends.

Before more accurately describing the fields in which the investigation was conducted, it may be well to state the problems to be dealt with:

1. Does a child's knowledge of right and wrong tend to be more like his Sunday-school teacher's, his parents', his adult club leader's, or his child friends'?

2. Is there a moral knowledge age, similar to mental age? In other words will a fifth grade child have as high a code as a seventh grade child, or a ninth grade one?

3. Do boys rate the same as girls in so far as the knowledge of right and wrong is concerned?

4. Does a child have a uniform code of morals or does his code vary according to the group in which he finds himself at the moment? That is, is there a typical day-school code, Sunday-school code, etc.?

There are many other questions which will naturally arise through the discussion of the investigation and the description of results. Some of these will be indicated as we proceed, although solutions of most of them will have to be delayed until a further study of our data can be made.

#### DESCRIPTION OF THE FIELDS

This investigation was conducted in six suburban towns ranging from three hundred to three thousand in population and in one small city of thirty-odd thousand population. One school in each of the seven communities was used as a primary testing unit. The foreign population of all seven is about ten per cent of the total. These children are largely American-born of foreign-born parents. Negro children number about ten per cent of the total in the six smaller communities and about fifteen per cent of the total in the larger town. In the smaller places the children practically all come from average homes, but in the junior high school of the larger town there is a very great range both

in intelligence and in economic background. Of the total of 1,159 children tested in the school situations, 690 came from the fifth through the eighth grades of the six smaller schools and 469 came from the seventh, eighth and ninth grades of a junior high school in the larger community.

#### TECHNIQUE

The "Moral Knowledge Tests" devised by Drs. May and Hartshorne of the Character Education Inquiry and described in the February and April (1926) numbers of RELIGIOUS EDUCATION, were used as a basis of our study. The reader is referred to these articles for a complete description of the building of the tests. For our purpose we decided to use Forms 1 and 2 of Scale A only, which are subdivided as follows:

Cause and Effect.....	36	Situations
Duties .....	29	"
Comprehensions .....	10	"
Provocations .....	17	"
Word Consequences .....	16	"

In order to have tests which would be commensurate with these, but which would be devoid of too great carry-over from one form to another, it was necessary to build on the two forms of Scale A, two additional tests. The new Form 3 was built on Form 1 and the new Form 4 was similarly built on Form 2. This was done very largely by reversing statements, using negatives where the original had positively worded situations, and *vice versa*. In every case the moral problem faced was left identical. The new forms were given a different appearance, Form 3 being mimeographed and Form 4 being multigraph-printed. In so far as was possible a different set-up of each test was also used. That is, "YES—NO" was substituted for "TRUE—FALSE," etc. The five tests of the battery were arranged in different order.

The reliability of the two new forms was determined by giving the parallel forms of the test to the same children in the seventh, eighth and ninth grades of a junior high school which was not to be used in the investigation. In each case all three grades were represented in each part of the test in order to have a vertical cross section of the school life. Under the direction of the research department of the school system of which this school is a part, finely trained teachers administered the tests. A total of 164 children took both Forms 1 and 3, and 151 children took both Forms 2 and 4.

These tests, when scored in as nearly comparable ways as possible, showed the following means:

TABLE I

Form 1	Mean 67.14	Form 3	Mean 67.12
Form 2	Mean 69.11	Form 4	Mean 69.32

This striking agreement between the means of Forms 1 and 3, and Forms 2 and 4 indicates an almost equal degree of difficulty of the original forms and those devised for the purposes of this study. The slightly higher means for Forms 2 and 4 might seem to show that they were more difficult than Forms 1 and 3 but this difference is well within the

probable error of these means which leads us to believe that all four tests are practically of the same degree of difficulty.

A study of the co-efficients of correlation reveals the following relationships:

TABLE II

'r' of Forms 1 and 3 equals	.651 $\pm$ .03
'r' of Forms 2 and 4 equals	.607 $\pm$ .05
'r' of Forms 1 and 2 equals	.751 $\pm$ .02

With these results we feel that the forms are sufficiently comparable to warrant their use in this study, although we realize that for many types of research a reliability of less than .90 would be of little service.

## ADMINISTRATION

In every case the day school was used as the primary testing unit. In order to secure the necessary information concerning other groups to which the children belonged, we used a "Survey Blank" asking for the following facts:

- Name School Grade.
- Address Name of home room teacher.
- Age Names of three favorite teachers.
- Names of at least three best friends, either boys or girls, or both, *in this school*.
- Name of Sunday school attended.
- Name of Sunday-school teacher.
- If belonging to a club, Scout Troop, Camp Fire Girls, or any group which has an older person as leader or adviser, and meets more than two times a month:
  - Name of club.
  - Leader's name.
  - Where it meets.
- Names, ages and school grades of brothers and sisters.
- Father's name, or name and address of step-father or guardian.

When these blanks were distributed in the schools it was made very plain to the children that we were asking for some information which they might consider rather personal. They were given to understand that no teacher or other person connected with the schools would ever see them. They were told that each blank would have a number and that in using the information the investigators would refer always to numbers and never to names. They were asked specifically to fill out the blanks as completely as possible, and then turn them face downward on their desks. This was done, after which the blanks were collected by a pupil and taken by him directly to the investigator. School teachers and principals gave excellent co-operation in maintaining absolutely fair-play in this regard.

After the blanks were returned they were alphabetized by grades and each grade was assigned a set of serial numbers, *e. g.*, 7th grade, 1 to 200; 8th grade, 201 to 324, etc. Each blank was carefully gone over. The data which it contained were carefully tabulated, by numbers, under proper heads on separate charts. This information enabled us to approach Sunday schools and organized clubs and gave us data on how many tests we would need in sending tests into the homes. The securing of this information on this blank took an average of ten minutes. The writers believe that it is better used separately from the tests.

*Examiners.* In all cases the tests were administered by trained and experienced examiners, either from outside the school system itself (advanced

2. Taken from the third article of the series referred to, which discusses this problem of reliability.

normal school students in educational psychology were used in many places), or by teachers designated by the research department of the school system. Specially trained testers were used in all Sunday schools and club situations and in many cases the tests were administered by the writers themselves.

*Testing in the Schools.* Scale A, Form 1 was used in the school situation. All five parts of the test were given, forty-five minutes being allowed as maximum time. On the average not more than forty minutes was required; 1159 children took the tests, together with thirty-one teachers and one vice-principal. Nine teachers did not care to take the tests.

*Testing in Sunday Schools.* Scale A, Form 4 was used for Sunday schools. A necessary interval of two or three weeks elapsed after the tests were used in the day schools before they could be given in Sunday schools. Children were listed as being from 110 different Sunday schools. Tests were given in but 21 of these. In others, there were but two or three children who had also had the test in day school and the irregular attendance would probably have resulted in much wasted time and effort if we had tried to reach such small numbers. In some few cases official objection prevented giving the tests. 650 tests were administered in Sunday schools. Of this number we secured 276 tests of children who had also had the test in day school. 51 Sunday-school teachers took the test at the same time. Of the 1159 children who took the tests in day school, about 17% did not designate any Sunday school.

Administration of the tests in Sunday schools was rather more difficult than in day school. It was necessary to provide pencils and in many cases writing boards because there were no tables or other writing spaces available. The lesson time was too short for adequate testing, although in most cases the class period was extended to allow completion of the tests. The general atmosphere of the Sunday schools was not adapted to fair testing.

*Testing in Clubs.* Scale A, Form 3 was used for club groups. Of the 1159 children tested in day school approximately 500 said they were members of some club. 70 clubs were listed. Tests were administered in 20 clubs, to a total of 205 children, of which number 104 had the test in day school. 666 children said they were not in any club having an adult leader and meeting place out of school, but it must be remembered that these include children of the fifth and sixth grades. In the junior high school, of 469 children taking the test 172 said they were not members of any club. 59 children in this school were members of school clubs meeting in the school. These children were not included in the club testing program because it was felt that it would be a duplication of the school situation. 17 club leaders took the test.

The club testing presented better administration conditions than the Sunday-school testing, although it was not on a par with the day-school situation. There is a wide age range in most clubs, little close grading and irregular attendance.

*Testing in the Homes.* Scale A, Form 4, with a specially printed set of directions on the front sheet, was used for the home testing of parents and children. In each school classroom, explanation was made about the use of the tests in the homes, and caution was given against receiving or giving any help. The tests going into homes were each given the serial number which appeared on the school test of the child from that home. This made it necessary for parents to write their names on the blanks. An explanatory letter,

giving assurance of the absolutely impersonal use of the tests and requesting parental co-operation with the investigation, was sent with each set of tests into each home. A return envelope, addressed to the Character Education Inquiry, was included, with the request that the finished tests be enclosed and sealed in that envelope and either mailed to the headquarters of the Inquiry in New York, or returned to the school within four days.<sup>3</sup> 620 children took the test in the homes. In 476 families either one or both parents took the test and in 276 cases both parents as well as at least one child were represented.

*Scoring and Weighting.* In scoring these tests, the fifth section, "Word Consequences," was not used, because as yet no satisfactory means have been devised for scoring it. Had this section been used in measuring the reliability of the two new forms a higher coefficient of reliability would have been obtained.

Final scoring of the tests was done by the clerical staff of the Character Education Inquiry according to the technique outlined in the second article in RELIGIOUS EDUCATION. The scores were then weighted by a method devised for this purpose by the Inquiry in order to equalize the values of the different parts of the test. Isolation and classification of the various groups of data and the necessary statistical treatment preliminary to interpretation were done by the writers. With this introduction, we are now ready to take up our original questions in the light of the data secured.

1. *Does the child's knowledge of right and wrong tend to be more like his Sunday-school teacher's, his parents', his adult club leader's, or his child friends'?*

Results of our investigation indicate the different degrees of likeness (r., coefficient of correlation) between the child and the five major influence groups<sup>4</sup> of which he may be a part as shown by the following table:

TABLE III

Child relationship with:	No. of Cases	Mean Scores	Correlation and Probable Error	
1. Parents .....	416	69.22	.545	± .023
2. Friends .....	1020	64.79	.353	± .018
3. Club Leaders .....	204	70.	.137	± .043
4. Public School Teachers.....	695	80.423	.028	
5. Sunday School Teachers....	205	69.64	.002	

## CHILD-PARENT RELATIONSHIP

The figures given in Table III for parents are for situations where either one or both parents took the test. Where both parents' scores were available (276 cases) the average or mean of both parents' scores was correlated with the child's score. Where there was more than one child in the family, each child's score was correlated with this composite parents' score. In addition we felt it necessary to show the relationship of fathers and mothers to each other, mothers with children and fathers with children, so we segregated all cases where both parents took the tests.

3. Of a total of 620 tests returned from either child or parents only fifteen were mailed. A study of the question of child and parent collusion is included later in this article under the paragraph heading, "Is there a Uniform Code?"

4. *Criticism.* The child is compared with only the leaders of groups 1, 3, 4 and 5.



TABLE IV

Means and Standard Deviations of 276 Child-Parent Cases

	Mean	S. D.
Mothers .....	69.359	8.079
Fathers .....	68.477	8.46
Children .....	69.263	8.07

The differences in the means and the deviations are so slight that they can be accounted for by chance. This certainly shows remarkable agreement of all persons concerned in the home situation.

Study of the correlations obtained in this home situation reveals some significant results. The relationship of each is indicated by the following correlations:<sup>5</sup>

TABLE V

Mother-Father .....	r equals .65 ± .024
Mother-Children .....	r equals .49 ± .031
Father-Children .....	r equals .40 ± .034

The Mother-Father correlation indicates a high degree of accord with respect to their knowledge of right and wrong. This accord between parents accounts at least in part for the fairly high relationship between parents and children. An interesting problem would be to discover how far a low correlation in moral knowledge between parents might be predictive of discord in the home such as to lead to broken homes or ultimate divorce.

The following partial correlations show interesting relationships:

TABLE VI

Mother and child with father constant, r equals	.33
Father and child with mother constant, r equals	.12
Father and mother with child constant, r equals	.57

It is evident that the mother influence is considerably greater than the father influence as regards the moral knowledge of their children. This is only to be expected when the time which each parent spends with the children is considered.

It supports the emphasis of modern child psychologists on the importance and value of the early and particularly the pre-school training in the home which is largely left to the mother.

In these days when so many organizations are not only willing but eager to assume the role of moral educators of children, these facts are significant and consoling to the multitude of bewildered parents who too often meekly retreat under the onslaught of the more confident and aggressive would-be emancipators of youth.

Other influences are discussed later but none compare with the home. In the light of this study it seems increasingly evident that if we wish to raise the standards of moral knowledge of children, the most logical place to center our efforts should be on the home. It might further be suggested that the greatest services of these institutions might well be in the training of parents to become educators of their children rather than by assuming such a rôle di-

5. If the members of each pair correlated (father and mother, mother and children, father and children) had thought exactly alike on each question, the  $r$  would have been +1.00. If they had taken opposite sides on each question the  $r$  would have been -1.00. If they had agreed on half the questions and disagreed on half, the  $r$  would have been 0.00. As it is, the  $r$ 's show considerable agreement.

rectly themselves. Such a suggestion is directly in line with the growing emphasis on adult and parent education both in America and abroad.

Another point arises at this time which will have some bearing on a later discussion. Attention is called to the slight difference between the  $r$  of .65 between parents and the partial  $r$  of .57 with the child factor constant. This would indicate a very small influence of the children on the moral knowledge of their parents.<sup>6</sup>

#### CHILD-FRIEND RELATIONSHIPS

A study of this material should be prefaced by an explanation of the way in which it was obtained. On the "Survey Blank" each child was asked to name three or four of his best friends, in the school, either boys or girls

##### 6. Criticism.

It is of interest that the partial  $r$ 's obtained between parents and children are lower than  $r$ 's between intelligence and moral knowledge. This does not mean that the  $r$ 's obtained are not real, but that they are weak. Extraordinarily weak for basing any predictions, save to say, as the text does, that the mother-child relation seems to be greater than the father-child relation, which latter is negligible in the partial, and may easily be accounted for by the father-mother relation.

The  $r$ 's given lend small support to any theory of early child training in the home, except by comparison with the other  $r$ 's reported later. Indeed they tend to cast doubt on the worth of home training in the formation of ideas of right and wrong, which sounds absurd. With the difference due to age to contend with, as between parent and child, it may be that any strong dependence is slurred over by the variabilities within the age groups. One would hardly feel the force of the reference to the efforts of outside organizations, however. With an  $r$  of only .40 or .50 at best to support them, parents might be discouraged in moral training. But after all, the difficulty may lie in the fallacy of supposing that the result of good teaching is identity of ideas. The same fallacy, if it be one, appears later in the discussion of clubs, etc. Why should children and parents, etc., think the same way? It may be that this independence in thought is a fine thing and the direct result of good teaching. If we take the likeness expressed by the  $r$  out of relation to any teaching, it really is quite large. If we consider it the result of teaching, then we should ask the parents what they teach rather than what they think.

This suggests the danger of stating educational implications, lest these be interpreted to mean that what is wanted is a greater likeness between leaders and led.

##### Reply by Mr. Sonquist.

I do not believe that the  $r$ 's between intelligence and moral knowledge invalidate our  $r$ 's between parents and children. The means indicate that there is very little difference. Maybe what difference we found is due to the differences in intelligence so that the true correlation in moral knowledge would be higher. If intelligence plays such a large part here it must also do so in the case of the teachers and leaders. Why then do we get such correlations as .35, .137, and .002? After all, we are not saying that the home is *THE* influence. We are only saying that of the home, school, club, friends and church school, the home is the greatest influence. In comparison to these other groups, the case for the parents seems quite clear.

The question raised regarding the results of teaching is a most difficult one to answer and certainly one which our findings cannot answer. The  $r$ 's cannot indicate causes or results of relationships. These can only be implied from a knowledge of the facts at our disposal. However, knowing the type of teaching that is common in these homes and schools (I have been in most intimate touch with these various situations for over four years) it is highly improbable that we have few if any such enlightened teachers, leaders or parents as would view differences in viewpoint, particularly in the realm of morals, as a virtue. It is also more reasonable to suppose (from what I know of club and Sunday-school work) that what a teacher actually thinks influences his or her pupils more than what she tries formally to teach (in case the two are divergent). This, I believe, gives us a clue regarding the low correlation in school and church school. The responses of the teachers and leaders on the tests were probably more in accord with what they were trying to teach than what they actually thought, which did not actually get across to the pupils. This is only an inference but presents another side of the question which should be considered. I rather think we are safe in making the implications criticized when we consider the relative relationships of the various organizations to the child. All of this raises another big question. If the five influence groups we have studied are not the major ones, where are they? I am inclined to think that our straight  $r$ 's tell a fairly true story of the relative importance of the five groups on the moral knowledge of children.

or both. Of the total of 1159 children taking the tests in schools, 79 or slightly less than 7% did not name any one as a friend. On the other hand, 145 or slightly over 12% were not named as a good friend by any other child. Considering the range of three school years in one case and four in the others and also that this period is marked ordinarily by the tendency to form friendships, these figures seem to be indicative of considerable individualism or lack of community experience among the school children. A further study of the isolated group as to intelligence, moral knowledge, etc., might reveal significant information regarding their characteristics.

It is to be observed that a great majority of friends were named within their own grade, which would lead us to believe that there may be working here a rather marked natural gang or group influence.<sup>7</sup>

Another interesting fact is that boys named girls as friends and *vice versa*, quite freely, which is rather surprising in view of the current assumption regarding boy and girl relationships at this pre- and early adolescent age.<sup>8</sup> These lines are probably not as closely drawn as many would have us believe.

Tabulation of the correlation between a child and his friends was done by correlating the score of each child with the mean score of those he named as friends. We did not consider the relationship between the child and those who named him as friend.

TABLE VII

Relationship between Child and Friend by grades

Grades	No. Cases	Correlation	Means of Children	Means of Friends
9th .....	181	.246		
8th .....	237	.208		
7th .....	328	.228		
6th .....	157	.054		
5th .....	168	.148		
Total .....	1071	.353 ± .018	64.494	64.797

#### 7. Criticism.

The argument of this paragraph is not clear. Is grade meant, or group, or class or what? The grade is certainly not a gang. Even the class has little of the gang consciousness ordinarily. The children were asked to name friends in their school, so naturally they would do so and the only grouping that appears is an age grouping.

#### Reply.

The paragraph is misleading. We are not assuming that the grade and gang are equivalent but we infer from the survey blanks that the friends which were chosen do make up the personnel of natural groups or gangs. For example, no child was named more than twelve times by his comrades and most of them were named six or seven times. We should probably make a study from this angle as well to check up on whether there is a gang or group influence working here.

#### 8. Criticism.

Do these terms apply? The population was grades five to nine. Children of nine to eleven are not supposed traditionally to have strong sex prejudices. The traditional view, I believe, is that opposition develops in early adolescence. The figures do not show whether the ages concerned are differentiated in this regard. Hence the comments made do not seem to be warranted.

#### Reply.

We noticed very little difference in regard to the naming of boy and girl friends between the lower and higher grades. We did not study out the actual difference, which can and should be done. The bulk of our cases, however, are in early adolescent and middle adolescent stages of development.

#### Criticism.

It is a question of fact. The doubt expressed of the traditional view is probably well founded. But, again, if many of these are *middle* adolescents, what of the argument?

This table seems to reveal a relationship between the knowledge of right and wrong of a child and that of his or her friends. It may be argued that inasmuch as the children tended to name friends in their own grade more frequently than others, similarity of ages might be responsible for the positive correlation of .35. This might seem to be further borne out by Table VIII, which shows the differences in the means of the various grades. Table IX shows an interesting difference between the scores of girls and boys which might well be a larger factor than age—if boys had named only boys and girls only girls as their friends. A study was made of the seventh graders in comparison only with their *older* friends. This gave us a correlation of .24. Comparison of this with the  $r$  of .228 between the seventh graders and all their friends indicates that age does not increase the correlation coefficient by more than the probable error.

Granting some influence of such factors as age and sex, it still seems evident that there is a positive relation between a child's knowledge of right and wrong and that of his or her friends. It also appears that this likeness grows as the child grows older, which seems to indicate that friendship counts for more in influencing one's moral knowledge as time goes on, at least up through the ninth grade. This accords with our own experience and our observations of adolescents generally where the mores of a group is observed to dominate the mores of the individual at certain times.

This study of friends should be carried on much further before any broad generalizations are made. Sufficient evidence, however, seems to warrant the suggestion that more natural groupings would tend to more effective results in the field of moral education.

#### CHILD-SCHOOL TEACHER RELATIONSHIP

In arriving at a fair measure of the relationship between children and their day-school teachers a somewhat different technique from the ordinary had to be employed. First we obtained a norm for the different grades by pooling all the scores obtained in our study with those found in two other large schools studied by the Inquiry. These norms are as follows:

TABLE VIII

#### MORAL KNOWLEDGE GRADE NORMS

	Number	Norm
5th Grade .....	438	55.98
6th " .....	420	61.14
7th " .....	535	64.17
8th " .....	455	64.05
9th " .....	333	68.45
Total .....	2181	62.57

The ninth grade norm is probably not so valuable as the others since it was obtained from but two schools.

Next we correlated the deviation of each child's score from the norm for his grade with his teacher's score. Any deviation from this broadly based norm is a much better indication of the influence of the particular teacher than the actual score would be.

Reference to Table III will show that there is a negligible influence of day-school teachers on the moral knowledge of their children, in spite of the

very high mean for teachers of 80.423. The mean is over eleven points above the mean of the parents' scores, but a comparison of the correlations will indicate that the influence of parents is much greater than that of teachers. Evidently other factors than the amount of moral knowledge play an important part in the imparting of ideas of right and wrong to children.

It may be objected that persons who are in positions of authority over children such as are grade-room teachers are by virtue of that fact hardly likely to have much influence on the moral knowledge of their children. To which it may be replied that as part of our study we asked children to name their favorite teachers. 557 pupils named 32 teachers as favorites. The same method was used in working out this correlation as was used in the other pupil-teacher correlations with a resulting coefficient of .055 which though higher than the other, is negligible. Inspection of the scores reveals the fact that many pupils who rated very poor on their own tests named teachers with very high scores as favorites.<sup>9</sup>

#### CHILD-CLUB LEADER RELATIONSHIPS

The deviations from the norms of the children's school scores was correlated with the scores of their club leaders. By this method any amount of influence which the club leader would have over and above the school situation would become apparent. The coefficient was found to be .137, seeming to indicate little, if any, relationship.

In view of the much higher correlation of friends, the question may be raised as to the value of having a club leader imposed upon the group. Ordinarily it is presumed that there is more or less of direct moral instruction being given in such groups. Are we to suppose that this goes for naught or does the coefficient obtained indicate a laxness in the club atmosphere?<sup>10</sup>

#### CHILD-SUNDAY SCHOOL TEACHER RELATIONSHIPS

Deviations from day school norms were again used in working out this relationship, in order to give every fair chance to show whether or not Sunday-school teachers have a real influence on their children in the matter of knowledge of right and wrong. 205 pupils with 51 teachers took the tests in 21 schools. The coefficient was found to be .002. It is interesting to note that the means of these teachers is nearly the same as that of the parents, being 69.64 for Sunday school teachers and 69.22 for parents.

The Sunday school is supposed to be the bulwark of moral instruction

9. All this has direct bearing on the discussion in footnote No. 6.

10. *Criticism.*

Or does the low *r* suggest some discrepancy between what the club leader teaches and what he answered on the test? The problem of interpretation of likeness or difference from the leader is again raised. The implication of lack of influence because ideas of teachers and pupils are not alike may be questioned. The ideas the pupils have may be the result of what the children get in school, even though the teachers may think differently.

*Reply.*

Of course we are only giving the relationship between one teacher and her pupils while there are many other factors in the school situation. We have studied two of these however, in the friends and in the favorite teachers. Many of the teachers studied have taught in these schools for several years. To be exact we should have all the teachers which the children have had, but this is impossible. With all these allowances we cannot make out a case for any appreciable influence on the part of the teachers. I have spoken of these results to a number of friends who are interested in this study and they are not a bit surprised. In nearly every case the results seem to corroborate their own experiences.

for children; why then do we find no relationship between the knowledge of right and wrong which Sunday school teachers have and which their pupils have? It is probably true that the Sunday school is much less a natural grouping than either clubs or schools. And it is certainly not in any degree the natural grouping which is found in the home. Does this account in part for the low relationship?<sup>11</sup>

#### SUMMARY

Results seem to point directly to the home as the outstanding source of the knowledge of right and wrong and that friends come second. There is possibility of a slight influence by club leaders, but we have here no evidence to show that either day school or Sunday school teachers are contributing to the moral knowledge of children either directly or indirectly.<sup>12</sup>

2. *Is there a moral knowledge age, similar to mental age? In other words, will a fifth grade child have as high a code as a seventh grade child, or a ninth grade one?*

3. *Do boys rate the same as girls in moral knowledge?*

Reference is made to Table VIII, which indicates a rising of the norms through five grades, and with 2181 pupils included in the measuring process. Attention is called to the following table, which is compiled from our own investigation:

TABLE IX  
COMPARATIVE MEAN SCORES OF BOYS AND GIRLS

Grade	Mean			S. D.		
	Boys	Girls	Both	Boys	Girls	Both
9th .....	66.419	69.299	67.463	7.83	7.26	7.982
8th .....	66.86	69.5	68.21	8.55	7.44	8.13
7th .....	64.725	67.677	66.46	9.	7.83	8.37
6th .....	59.05	63.418	62.063	8.55	8.04	8.58
5th .....	53.03	57.38	55.88	9.6	8.01	9.57
ALL .....	62.489	67.257	65.625	10.02	8.638	9.471

It is to be noted that in the means for both boys and girls there is a range of almost thirteen points upward through the grades. How much of this is due to the intelligence factor we are unable to say as we have no intelligence scores. We do know that these tests correlate about .50 with intelligence. The reader is referred to the concluding paragraph of the third article of this series. It is interesting to note that the girls are consistently higher than the boys. At the same time there is a greater range and a larger measure of variability among boys than among girls. This tends to decrease with age, which is probably accounted for by the greater homogeneity of the older groups.

When we consider the factors of intelligence and also the variation in means in various situations (see discussion of the fourth question, below) such as the home and school, it is rather questionable whether we would find a moral knowledge age if all these factors were partialled out. The large

11. *Criticism:* The value of Sunday schools and clubs would be shown better by comparison of scores of those who are regular or old attendants and those who are irregular or new.

12. *Criticism:* This does not mean, of course, that they are not so contributing. A universal negative is not established in one study.

*Reply:* See reply in footnote No. 6.



difference in means between the sexes would also argue against such a possibility.

4. *Does a child have a uniform code of morals?*

Where we are dealing with the same child under different situations the factors of intelligence, age and sex are constant, so necessarily the differences we find are due to the situation and not to the child. From the scores of 621 children who took the tests in both home and school we find the following results:

The child-home mean was 67.886 while the child-school mean was 64.391, giving us a difference of 3.495 in favor of the home. This we find to be 7.07 times the S. D. of the difference, and therefore highly significant.<sup>13</sup>

The reliability between the two forms of the tests used in school and home was .751 while we secured a correlation between home scores and school scores of only .459, which is another indication of real difference between these two situations. The first conclusion might well be that this difference is due to collusion between parents and children, affecting the scores for the better in many cases. The following technique was employed to discover whether this is so or not: (1) Where the children's score is much higher than that of either parent we assume that there has been no collusion. This is a fair assumption on the basis of the small influence noted previously of children on parents. (2) We have also assumed that where the parents' scores are considerably higher than their children's scores there has been no collusion. (3) By this method we have narrowed down our possibility of collusion to some 200 cases in which the child's score was within five points either above or below that of the parents' score. (4) A random sampling of one out of every five of these cases of most probable collusion was selected which gave us forty-two cases for item to item comparison. Since three of the four tests were multiple choice tests, we reasoned that collusion would be most evident in identical errors. Careful comparison of item for item of each of the ninety-two situations of the test revealed 700 identical errors to 902 non-identical errors. The laws of chance alone would yield 800 identical and 800 non-identical errors which leads us to believe that there was practically no evidence of collusion even in these most likely cases. In addition, only one of the forty-two sample cases showed all the errors identical.

With the above evidence before us we have come to the conclusion that the difference between the home and the school is due primarily to the situation. In other words, a child naturally responds differently in his answers to what is right and wrong at home from the way he does at school. There seem to be different codes for the different situations, such as a home code, a school code, a Sunday school code, a club code. Every teacher and every parent have experienced how differently children act in different situations, so our data seem to bear out what common sense has told us many times.

Table X gives further evidence of such codes:

13. Cf. the procedure in Garrett, H. C., *Statistics in Psychology and Education*, pp. 128 ff. or any standard text in statistical methods.

TABLE X

No. Cases	Institution	vs. Institution		Correlation
		Mean	Mean	
621	Home	67.886	School 64.391	.4599
276	Sunday school	66.91	School 66.957	.454
157	Home	68.89	Club 62.816	.433
183	Home	68.45	S.S. 65.532	.398
48	Club	65.15	S.S. 64.58	.351
104	Club	62.387	School 65.86	.349

From this table it is evident that the scores on tests taken in different situations do not correlate as highly as the reliability coefficients of these tests would lead one to anticipate if there were no factors in the situations tending to call out differentiated responses. The evidence seems to indicate that there is not the large amount or degree of transfer from one situation to another which we have generally expected.

Moral knowledge does not seem to be a fixed general factor which appears identically in all the various situations in which a person finds himself. It seems rather to be more specific, in pre- and early adolescent children anyway. The child is influenced more by the group code than by an individual code.<sup>14</sup> This fact is tremendously significant for the religious and moral educator.

We cannot be content with giving moral or religious instruction in the church (even though it should be made effective with the hope that this will mold the child's character so as to carry over into all of his other life situations). Rather must we get into every situation to build up specific moral concepts. This involves the organization of all of society on a moral and religious educational basis which when consummated would approximate what Jesus called "The Kingdom of God."

#### IN CONCLUSION

In summing up the results of the study, the evidence seems to justify us in suggesting certain more or less tentative conclusions:

1. Though not extremely high, the home reveals by far the highest relationship between children's knowledge of right and wrong and that of major influence groups, *viz.*, parents, friends, club leaders, public school teachers and Sunday school teachers, the degree of relationship ranging from an *r* of .545 between children and parents to an *r* of .002 between children and Sunday school teachers. The means of the scores of the various groups seem to have little to do with the relationship. Public school teachers have a mean score of 80.42 as compared with the pupils' mean score of 62.57, with an *r* between them of only .03; while friends have a mean of 64.79 as compared with 64.49, and an *r* between friends of .35.

The two more natural groups of home and friends are the most significant though neither is high enough to warrant being called the predominant influence.

14. *Criticism:* What is the evidence for this conclusion? The extent to which the child's code reflects his group (not his leaders) has not been shown. The child's code might be highly individual and yet there might be factors in the various situations which would lead him to vary it enough in different directions to account for the correlations secured.

*Reply:* It seems to me that we have no evidence that the child's code is highly individual. If so, why does it not carry over into the different situations?

Within the home situation the mother's influence is considerably greater than that of the father while the children seem to influence the parent-child relationship very little.

The evidence from this study seems to suggest that in the field of moral knowledge greater results will be obtained by emphasis on the education in the home and amongst friends than in the other groups. Undoubtedly other factors exist that influence children in this regard which need to be discovered before we can determine what the most significant influences really are. The lack of relationship between leader and led in the formal groups where moral teaching is attempted directly, especially in the club and Sunday school, indicates that the leader's ideas at least are not getting across to the children.

2. There seems to be little evidence to lead us to believe that there is a Moral Knowledge Age corresponding to the Mental Age of children. The differences noted may well be due to the mental ages of the children. The uniform difference between girls and boys in favor of the former is rather interesting. It may or may not be due to the generally closer confinement of girls to the home, especially to the mother whose influence we have seen is greater than that of the father.

If the inference is correct that the daughters have a higher score than the sons because they spend more time at home and are in more intimate contact with its adult members, then the reason for the greater influence of the home as compared with other agencies may be accounted for by the fact that the home maintains more extensive and intimate contact with both boys and girls than do schools, clubs and Sunday schools.

3. The wide differences in means and the relatively low correlations between the scores of the same children in the different situations indicate quite clearly that a child does not have a uniform generalized code of morals but varies according to the situations in which he finds himself. In other words, he has a Home code, a School code, a Sunday school code, etc.<sup>15</sup> Knowledge of right and wrong is a specific matter to be applied to specific situations which the child encounters in his daily living. Perchance this lack of a fixed general code is due to the secularized life with which we surround our children. We may have to get more of a moral unity in the environment itself before we can expect moral and religious unity in the individual child. Suffice it to say, the task of the moral and religious educator is concerned with the complete life of the child and not with a portion set aside for so-called religious instruction.

\* \* \*

The writers have considered the problem from many different approaches and have confronted many facts which could not of necessity be included in an article of this length. The study is rather more suggestive of future possibilities of research than burdened with accomplished findings. All pertinent criticisms and suggestions which will give more light on a most complex and important problem in the field of religious education will be most welcome.

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15. *Criticism:* Or else adapts a code fundamentally his own to meet the more insistent demands of the occasion.

## BOOK REVIEWS AND NOTES

ANSON, HAROLD, *A Practical Faith*. (Century, 1926, 194 pages, \$1.25.)

A London minister, who has felt the difficulty involved in presenting Christianity to those who have come to think in modern terms, has written this volume, in which he endeavors to present the religion of Jesus in such a way that it becomes "a practical faith." He has been rather successful in fulfilling his attempt.

ATHEARN, CLARENCE R., *Interchurch Government*. (Century, 1925, 365 pages, \$3.00.)

An attempt to present problems of Christian union in such form that laymen may become interested and cooperate in bringing about a program of interchurch government. The problem is faced from a political and organizational point of view, rather than theological. Therefore, fundamental principles of government are presented as they relate to the problem of church organization. Church and state, democracy, problems of federation of administrative bureaus, are all developed thoughtfully. The volume should make a real contribution to the developing movement for cooperation among denominations.

BAIRD, A. C., *Christian Fundamentals*. (Scribner's, 1926, 295 pages, \$2.75.)

The author aims "to present in concise form, and in simple language, an historical, exegetical, and apologetic study of each article in the Apostles' Creed." He feels that "when properly interpreted, the doctrines therein contained are acceptable to thought in theology and philosophy."

COMMUNITY DRAMA. Prepared by The Playground and Recreation Association of America. (Century, 1926, 240 pages, \$2.00.)

Many fine volumes are appearing in the field of dramatics. The one in hand supplies a real need through listing a great many dramas which may be used for different purposes. The opening chapters of the volume cover problems of technique, as do many other books. The second part includes complete presentations of twelve programs. The third part contains a list of many available plays and pageants, including a significant group for religious purposes.

CRANDALL, EDNA M., *A Curriculum of Worship for the Junior Church School, Volume II*. (Century, 1926, 363 pages, \$2.00.)

Miss Crandall is preparing a volume of worship programs for each of the three years in the junior department. This is

volume II. It contains a detailed program for each Sunday during nine months. Each order of service includes the memorization of some outstanding literary gem, a preparation for the worship service, and then the service itself. At the close of the worship service the children march to classes in a recessional. Like the first volume, this one is very suggestive and full of good things.

DAVIS, JEROME, *Editor, Business and the Church*. (Century, 1926, 383 pages, \$2.50.)

Twenty-two men, leaders in industry and in management, have written "sermons" on the relation, possible and desirable, between business and the church. The range includes Mr. Rockefeller and Mr. Ford at the extremes of wealth, and William Greene, at the head of the A. F. of L. Jerome Davis, a university professor who sees things clearly, has brought the representative views together and closes the volume with a paper on "What the church expects of the business man."

DITTMER, CLARENCE G., *Introduction to Social Statistics*. (A. W. Shaw, 1926, 161 pages, \$2.50.)

A volume designed "to meet the needs of those who must understand and use the statistical method in elementary sociological research." The author shows in this hand-book the place of statistics in the social sciences, the fields in which they may be used, the need of severe accuracy, how to gather and tabulate data, and the various means of presenting and summarizing these data. It is an admirable text book for college use, but also should prove of genuine value to social investigators who are actually at work.

DURKIN, MARY ANTONIA, *The Preparation of the Religious Teacher*. (Catholic University of America, 1926, 86 pages.)

A doctor's thesis at the Catholic University of America. The author goes somewhat into the history of normal school education, as given by the state and by the church. She presents the results of an investigation into the qualifications of the ideal religious teacher as seen by forty educators. She presents a social basis underlying the curriculum which will most adequately prepare such teachers, and closes the dissertation by suggesting a practical curriculum which may provide the training to develop in teachers the qualifications most desired. A good bibliography is included.

ENTWISTLE, MARY, and PERKINS, JEANETTE E., *Musa, Son of Egypt. (Friendly Press, 1926, 126 pages, Cloth 75 cents, Paper 50 cents.)*

A project course for week-day and other groups in the Sunday school.

EVANS, JOHN HENRY, *Children of the Promise. (Deseret Book Company, Salt Lake City, 1926, 216 pages, \$1.00.)*

An interesting book of stories written for use of children in the first intermediate department. The Latter Day Saints are making every effort to employ wholesome literature in their programs of religious education. This is one of their interesting volumes for children.

GILKEY, JAMES G., *A Faith for the New Generation. (Macmillan, 1926, 159 pages, \$1.75.)*

An attempt, in the words of the author, "to relate the essential Christian convictions to the view of the universe now held by the so-called 'college group.'" The Christian convictions which he feels are essential are these: an appreciation of the reality and the nature of God; the possibility of obtaining help from God; a belief in immortality of some sort, and a recognition of the value of Jesus to the individual and to society. While the volume contains much of argument, it contains also a dramatic appeal.

GORDON, HIRSCH LOEB, *Rabbi Elijah Gordon. (Bloch Publishing Company, New York, 1926, 33 pages.)*

This very brief volume is biographical—the story of a great Russian Jew. It is also an attempt to describe religious education among the Jews of Russia. The privations through which students pass, their constant struggle to master the sacred volumes, the almost exclusive emphasis upon these sacred writings as the content of religious education, are very interesting to the modern educator of today in America, where conditions are so vastly different.

HAAS, JOHN A. W., *The Unity of Faith and Knowledge. (Macmillan, 1926, 238 pages, \$2.00.)*

An outline of philosophy for college seniors. The author feels that college students have had a good deal of science and some philosophy, but that before graduation they need to face squarely the problem of meanings in the physical and thought realms which they have been exploring. Therefore, he takes up the data lying in the fields of physics, chemistry, geology; psychology, sociology, ethics . . . ; and endeavors to interpret them in the light of a total concept which has meaning. He shows that deity is necessary to this meaning. Faith and knowledge must

unite; the student may and should remain a religious man all the while he grows in scientific knowledge and freedom.

HARRIS, ELIZABETH, *Friends of the Caravan Trails. (Friendship Press, 1926, 127 pages, Cloth 75 cents, Paper 50 cents.)*

A study course designed to present Mohammedan children to the children of the United States as friends. It is quite a startling idea when one thinks of how Mohammedans and their religion have hitherto been presented as materials for the religious education of children. Will not this endeavor to present them in a friendly light be of genuine significance?

HODGES, JULIA S., *George Hodges. (Century, 1926, 237 pages, \$2.00.)*

When we think of biographies, we think of Doctor Gordon's, written by himself, in which emphasis is placed upon influences which determine the formation of a useful life. Doctor Hodges' biography is written by his wife who lived and worked with him, who saw in part the influences which played upon him, but who saw more clearly the magnificent work which he did as teacher, preacher, author and administrator. We have, therefore, in this volume, both a record of the things which influenced him and developed his character, and an account of what he did. It makes a fascinating story.

MCKIBBEN, FRANK M., *Intermediate Method in the Church School. (Abingdon, 1926, 324 pages, \$1.25 plus postage.)*

The volume is much more inclusive than the title indicates. It seeks to present, in survey form, the entire problem of religiously educating early adolescents. It contains very little detailed advice for particular situations, but seeks to apply sound educational principles to a particular field. Being a survey, it does not go into minutiae of detail.

There are four sections. Part I presents the nature of adolescents, treating separately physical, mental, social and religious sides of life, and then uniting them as aspects of religious development. The author recognizes the unfortunate distinctions which this "four-fold life" concept implies, and seeks to avoid its particularizing tendencies. Part II deals with curriculum and method. The generalized objective of "abundant life in Christ" is particularized in twelve ways: health and alertness, right family relationships, wholesome devotional life. . . . The whole objective of curriculum and method is shown to be the integration of the child's life around the person of Jesus. The curriculum is taken to embrace the entire life of the pupil in school. Various methods of teaching are briefly presented. Particular



emphasis is laid upon developing religious life through worship, the guided use of leisure time, and properly directed service activities. Part III presents principles for the organization of class and department; Part IV the need of adult leadership, qualities of leadership, and adequate training for leadership.

Throughout the volume the author indicates high appreciation of the literature and training plans of the International Council.

As a survey, the volume is admirably conceived and well executed. Would that we might have similar studies of other periods of child life.

MUDGE, E. LEIGH, *Varieties of Adolescent Experience*. (Century, 1926, 298 pages, \$1.75.)

A large number of university women students prepared autobiographical sketches in which they described without restraint their early adolescent experiences. The students were in classes studying characteristics of adolescents before they prepared their papers. The author has taken one hundred of these case studies typical of the rest and arranged them in ten groups covering various phases of development, such as self-discovery, adolescent imaginings, sex, religious experiences. . . . The case study method needs an adequate evaluation. RELIGIOUS EDUCATION is planning now two articles in which this evaluation will be made.

MUNRO, HARRY C., *Agencies for the Religious Education of Adolescents*. (The Teacher Training Publishing Association, 1925, 176 pages.)

An elective course of study for teachers of adolescents in the church school. One hundred fifty-five leaders who had direct contact with young people were asked to indicate what agencies were especially touching the lives of their pupils. These leaders enumerated at least twenty different types of organizations seeking to minister to the needs of youth. Some agencies exercise a very beneficial influence. Others are very detrimental. The volume seeks to show how such agencies as the church, the home, industry, recreation, companions, may have a most beneficial influence, and how the church may be the agency of correlating and of capitalizing these various influences for the religious good of adolescents.

NEWMAN, HORATIO H., *Evolution, Genetics, and Eugenics*. (University of Chicago, 1925, 615 pages, \$3.50.)

● First written in 1921, the volume was revised in 1925 to include later material bearing upon the topic as indicated in the title, and especially to include an interpretation of the Scopes' trial in Tennessee,

and an analysis of its implications for science and for religion. It is a college text book for classes in evolution.

PURINTON, HERBERT R., and COSTELLO, SADIE B., *The Achievement of the Master*. (Scribner's, 1926, 195 pages, \$1.25.)

A text book in the life of Jesus for adolescents. The order of events follows historically, as in many other volumes. At the close of each chapter are suggestions for written examination, for oral discussion, and for special assignments. These latter are of especial interest. At the close is a bibliography which includes an interesting list of pictures useful for class presentation, and an indication of their sources.

REID, WILLIAM WATKINS, *Making Life Count*. (Methodist Book Concern, 1926, 166 pages, 75 cents.)

A practical course for seniors in the church school. It seeks to show that a Christian young man or woman can live a life of religious service in any walk of life, whether the ministry, teaching or business. In the volume the author makes a strong plea for all young people to obtain as much education as possible, certainly through the high school, but, as he shows, a college education is open to nearly all.

ROBERTS, RICHARD, *The New Man and the Divine Society*. (Macmillan, 1926, 212 pages, \$2.00.)

The effort of a great pastor who wishes to be both fundamentalist and modernist. A great many people deny the conflict and say they are neither. Doctor Roberts affirms the conflict between mechanistic biology and personalistic historical religion. He transforms these expressions into the theological forms, "immanence" and "transcendence," and provisionally holds to both points of view. The purpose of his volume is to show that the biological evolution of the race has about reached its peak; but that the advent of Jesus, bringing with him the concepts of the "new man" and the "new social order," offers a new beginning for the race. Progress and retrogression have been inevitable, but the future is also clear, provided Jesus can become the leader. An interesting bibliography completes the volume.

SCHOU, H. I., *Religion and Morbid Mental States*. (Century, 1926, 194 pages, \$1.25.)

There are many morbid states among religious people. Religion has sometimes been a cause of mental derangement and it has often been a form which these derangements have taken. It has involved melancholy and often nervousness. Religion deals with the emotional states so



positively that it may well prove to have a profound connection with mental derangement. The author shows how ministers of religion may become real ministers to this potential group among their members.

SENSABAUGH, L. F., *The Sunday School Worker, His Life and Work.* (Cokesbury, 1926, 169 pages, 60 cents.)

What is it that makes a Sunday School worker efficient? What training should he seek to obtain? What qualities should he try to develop in his life? Just what is the work to which he is committed, and how can he best fit himself to become "a workman that needeth not to be ashamed?" The author seeks to answer these and other questions in this teacher training text book.

SMITH, J. M. P., *The Psalms.* (University of Chicago, 1926, 274 pages, \$3.00 plus postage.)

Professor Smith is translating the Old Testament. The volume in hand is his translation of the Psalms, written in beau-

tiful and stately language, which reminds one of the King James version, although the meanings are much more clear. In a brief appendix the author discusses problems of date, poetry and religion, as they relate to the Psalms.

WHITEHEAD, ALFRED N., *Religion in the Making.* (Macmillan, 1926, 160 pages, \$1.50.)

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